



Contemplation of
the Body

~ KĀYĀNUPASSANĀ ~

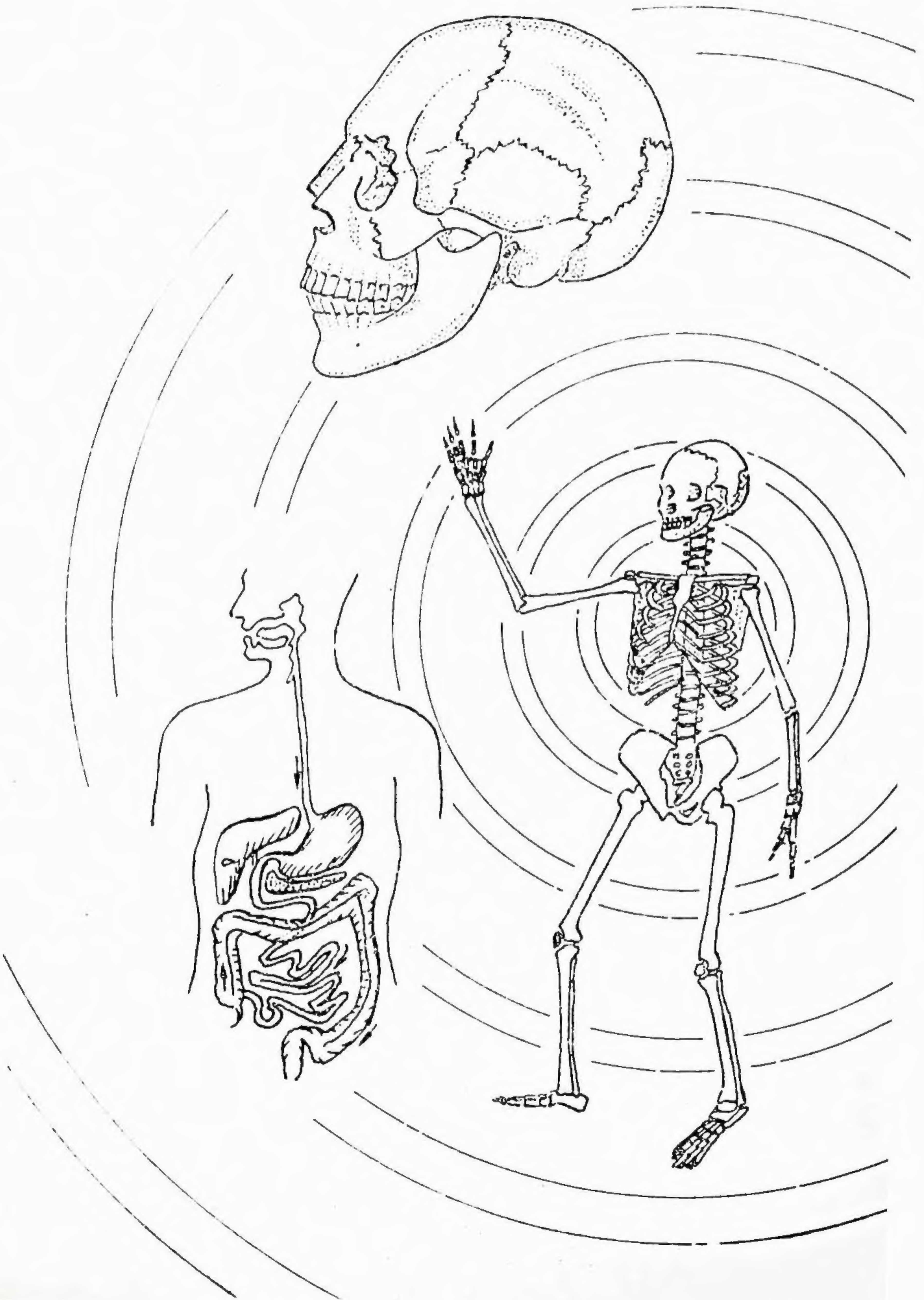
by

Somdet Phra Nyanasamivara

Contemplation of the Body

“He who lives seeing only the beautiful aspects of the body, with senses unrestrained, immoderate in eating, who is lazy and lacking in diligence, him Māra (Passions) certainly overpowers, as the wind overthrows a weak tree.”

(Dhammapada, verse 7)



Contemplation of the Body

(Kāyānupassanā)

A series of 19 talks given on the first of the Four Arousings of Mindfulness as given in the Mahāsati-paṭṭhānasutta--The Great Discourse on the Arousings of Mindfulness.

by

Somdet Phra Nyanasamvara



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He who would understand the Plains must ascend the Eternal Hills, where a man's eyes scan Infinity. But he who would make use of understanding must descend on to the Plains, where Past and Future meet and men have need of him.

Talbot Mundy

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FOREWORD

The series of talks in this book were first presented on 1st October 1971, to a group of Westerners interested in the practice of meditation, specifically that way of practice as given in the Mahāsatipaṭṭhānasutta (The Great Discourse on the Arousings of Mindfulness). Somdet Phra Nyanasamvara (then Phra Sāsana Sobhaṇa), Lord Abbot of Wat Bovoranives Vihāra, was invited to speak on the Mahāsatipaṭṭhānasutta, beginning with the section on Mindfulness of the Body (Kāyānupassanā), in a series of weekly talks. This book is the result of those talks.

Very few changes have been made in the body of the talks outside of correcting the drafts prepared by the Somdet himself. Every effort was made to preserve the unique style of the Somdet and corrections were therefore limited to grammatical errors. The use of Pali terms was kept to a minimum so as not to burden the listener with a host of unfamiliar terms. In this book a small glossary has been appended for those who wish to become familiar with the Pali terms themselves.

The text of the Discourse itself was never given throughout the series of talks, although it was quoted in part, and to overcome this deficiency, only the section dealing with the Arousing of Mindfulness on the Body has been added as an appendix. The sections dealing with Feeling (vedanā), Mind (citta), and Mental Phenomena (dhamma) have been left aside for the moment in the hopes that the Somdet will be able to continue his series of talks.

The original drafts were corrected and re-typed by Jutindharo Bhikkhu (David Peter), Dhiro Bhikkhu (G.D.Riemen-schneider), and Jotamano Bhikkhu (Michael C. Shameklis), and sincere thanks are hereby given, for without their efforts, the weekly series of talks would not have continued to its successful conclusion.

It is hoped that these talks published in book form will continue to be of benefit to those who are hungry, searching for the way. The way of practice is a long and arduous trek. Many guiding lights are needed. May this book shine forth as a beacon for those who have eyes to see.

Peace be with you. Peace refresh you. Peace, which is the fruit of wisdom, give you peace that you may multiply it.

Wat Bovoranives Vihāra
February 2517/1974

The Talks

Talk 1

THE ONE AND TRUE PATH TO PURIFICATION

Friday, 1st October 2514/1971

“There is no happiness other than peace.” In these words the Buddha taught that real happiness is ‘peace’. One should have a clear understanding of this word ‘peace’. Lord Buddha taught that peace does not have its basis in luxurious surroundings, neither in military strength nor armaments, but that its basis is found in one inside factor, namely the *mind* of every person. Now it is better to refer to some verses from the *Dhammapada*, stanzas on the Doctrine, taught by the Buddha:

“Mind is the fore-runner of all conditioned states. Mind is chief, and they are mind-made. If one speaks or acts with an impure mind, then sorrow follows one even as the wheel follows the hoof of the ox.”

(Dhp. 1)

“Mind is the fore-runner of all conditioned states. Mind is chief, and they are mind-made. If one speaks or acts with a pure mind, then happiness follows one even as the shadow that never leaves.”

(Dhp. 2)

“Wandering afar, alone and bodiless, lying in the cave of the Heart, is the mind. Those who restrain the mind are freed from the bonds of Māra (the Evil One)”.

(Dhp. 37)

I shall now give you a list of those words mentioned above which you should retain in your memory: *restraint, mind, happiness, and peace*.

What is it that should be restrained and why, and what is the method for the practice of restraint? Mind itself should be restrained because of the pollutions or defilements (*kilesa*) which lie within it. These defilements are: craving or desires (*tañhā*), passion or sensuality (*rāga*), covetousness and greed (*lobha*), and aversion (*dosa*), delusion and ignorance (*moha*) and so on. All these defilements should be called Māra, the

Evil One or the Tempter. They take hold of the mind and carry it in their way, and because "Mind is chief" human beings are also carried away with it. Therefore, people become the slaves of the defilements, as the Buddha said, *tañhādāsa*, "a slave of craving". Here I want to emphasize that the meaning of restraint is to control, to subdue *tañha*, craving. Words such as "self-control" and "mind-control" mean in fact the control of *tañhā* or craving so that the minds of beings can be liberated from slavery and attain to freedom. The Buddhist practice of restraint can be epitomized in the Three Trainings (*tisikkhā*), namely: *sīla*—moral conduct based on the observance of the Precepts; *samādhi*—mental collectedness, meditation or concentration; and *paññā*—wisdom or intuitive insight.

Now I shall explain to you each step of this Three Training Practice. The first step to be practised is *sīla*, the practice in virtue or moral conduct. The Lord Buddha laid down precepts or training rules for both ordinary people and for the monastic community (*saṅgha*). There are Five Precepts or Training Rules in Moral Conduct to be observed by ordinary people:

1. To refrain from the taking of life (killing)
2. To refrain from taking what is not given (stealing)
3. To refrain from wrong conduct in sexual matters (adultery, etc.)
4. To refrain from wrong speech—lying, slandering, gossiping, etc.
5. To refrain from taking intoxicating drinks—distilled and fermented liquor (this Training Rule includes the use of any drugs which tend to befuddle the mind).

To undertake the training in these Five Precepts is by the method of training oneself to refrain from doing any of these five actions. Volition to abstain is called *sīla*; its literal translation, however, is *samādhāna*—coordination or concentration (of all actions) and *patitthāna*—support or foundation (of wholesome *dhammas*, good qualities). Therefore, without *sīla* or virtue as a firm foundation one should not proceed to the higher steps of training.

Just as a person standing firmly supported on the ground is able to perform great feats of strength, so too, one standing

firmly rooted in virtue is able to practise the second and third steps of training, namely, meditation and wisdom.

Now I urge that every one of you should make a firm foundation for yourselves by observing that level of *sīla* which is appropriate to you, whether it is the Five Precepts for lay people or the *Pāṭimokkha* training rules for bhikkhus. Then one may train to focus the mind to a state of concentrated awareness and so come to realize the true nature of life as it really is. To achieve this aim I will suggest the way of practice as taught by the Buddha in the "Great Discourse on The Four Arousings of Mindfulness" (*Mahāsatipaṭṭhānasutta*).

At the beginning of the discourse it is said: "The one and only path leading to the purification of beings, to passing far beyond grief and lamentation, to the dying out of ill and misery, to the attainment of right method and to the realization of *Nibbāna*, is that of the Four Arousings of Mindfulness. What are the four ?

1. With reference to the body one dwells observing the body,
2. With reference to feelings one dwells observing feelings,
3. With reference to the mind one dwells observing the mind,
4. With reference to mental states one dwells observing mental states."

In observing or looking upon each of these four things one should be :

1. Ardent (*ātāpi*)
2. Clearly comprehensive (*sampajañña*)
3. Mindful and alert (*satimā*)
4. And having overcome both the hankering and dejection concerning the world (*vineyya loke abhijjhādomanassaṃ*).

One should select the place and the time in which to practise. In the discourse the suitable place is said to be the forest, the root of a tree or a deserted place. But even other places which are quiet and which have suitable surroundings can be used. One should then appoint the time in which to practise, or one should use the time when one is free and which is also a quiet time. The posture, as said in the discourse,

is to sit down cross-legged, holding the body erect and setting mindfulness alert. If sitting down in the cross-legged posture is not convenient, one may use another posture or one may sit in a chair, but one should hold the body erect.

When these preparations have been established, one should set mindfulness alert, and collect the mind to first look upon the body. But which part of the body should be looked upon first? The *breath*. By the way that the Buddha taught, one should do this as follows:

- “1. Breathing in long, one knows: ‘I am breathing in long.’
Breathing out long, one knows: ‘I am breathing out long.’
2. Breathing in short, one knows: ‘I am breathing in short.’
Breathing out short, one knows: ‘I am breathing out short.’
3. ‘Experiencing the whole body, I shall breathe in’: thus one trains oneself.
‘Experiencing the whole body, I shall breathe out’: thus one trains oneself.
4. ‘Calming the bodily-formations, I shall breathe in’: thus one trains oneself.
‘Calming the bodily-formations, I shall breathe out’: thus one trains oneself.

“Just as a clever turner or a turner’s apprentice, turning long, knows: ‘I turn long’ or turning short, knows: ‘I turn short’. Just so one knows the breath.”

Talk 2

THE FOUR STAGES OF THE MINDFULNESS OF BREATHING

Friday, 8th october 2514/1971

“The flickering, fickle mind, difficult to guard, difficult to control, the wise man straightens as a fletcher straightens an arrow.”

(Dhp. 33)

“Like a fish that is drawn from its watery abode and thrown upon land, even so does this mind flutter. (Hence) should the realm of passions be shunned.”

(Dhp. 34)

These two verses from the *Dhammpada* (Stanzas on the Doctrine), taught by Lord Buddha, illustrate some characteristics of the *citta* or mind.

In *The Book on the Gradual Sayings*, Chapter on the Nines, the Lord Buddha taught: “To cut off distraction, mindfulness of breathing should be maintained in being.”

“Mindfulness” is the English translation of the Pāli word *sati*. Other meanings of *sati* include: remembrance, being aware of, looking upon, looking after, and knowing. In its meaning of remembrance, *sati* is found in many groups of *dhammas*, as for instance in the Five Powers. Here Lord Buddha taught: “What, O bhikkhus, is the power of mindfulness (*sati*)? Herein... the disciple of the Noble Ones is mindful, he is endowed with the highest prudent mindfulness, he recalls to mind what was said and done even long ago. This is called the power of mindfulness.” In the four *Satipatthāna* (Arousings of Mindfulness), and in the seven Factors of Enlightenment, *sati* has the meaning of “being aware of”, and other similar meanings.

Frequently coupled with *sati* or mindfulness, is another *Dhamma* known as *sampajañña*. *Sampajañña* has the meaning of full comprehension and self-possession. This pair of dhammas, *sati* and *sampajañña*, are said to be of very great support under

all conditions. Having established these two *dhammas* one is free from forgetfulness, negligence, making a slip, and being off one's guard.

Everyone must remember words and language in order to communicate with others in the time of speaking. If one suffers from loss of memory, one may not be able to speak at all! Even in one's physical and mental actions, one may not be able to do anything due to this loss of memory. There must be remembrance before any action, speech or thought can take place, and in the time of acting, speaking or thinking, one should have *sampajañña*, full comprehension or self-possession. Without it one will make a slip or be thrown off one's guard. As regards to *sati*, mindfulness or remembrance, this includes memory of morality or virtue in behaviour and etiquette according to religious teaching or others' advice. Thus one develops a conscience so that one becomes a conscientious worker in doing right things, and a conscientious objector to doing things which are morally wrong. This is the common meaning of these dual dhammas, *sati* and *sampajañña*, which every normal person should practise to have in every place and at all times, and they should be practised together. In this case it should be understood that in the true development of *sampajañña*, or self-possession, then *sati*, or mindfulness, will also be established, and in the same way, the true establishment of *sati* will automatically be complete with *sampajañña*. There are many references in the Pāli Canon where only the word *sati* is used, but one should understand that *sampajañña* is also meant. However, one should also know that *sampajañña* is sometimes used in a specialized meaning of "clear comprehension, or knowing, of the physical postures."

Now I come to the other meanings of *sati* mentioned above: "being aware of, looking upon, looking after, and knowing." Mindfulness in this sense should be understood as: "fully and thoroughly knowing both the physical and mental conditions or phenomena." Thus it is said in the *Mahāsatipatthānasutta*, (The Great Discourse on the Arousings of Mindfulness), *anupassanā* "looking after": it means the thorough knowing at the present moment of a thing as it proceeds. But what is that thing which Lord Buddha taught one to 'look after'? It is those four things mentioned in the Discourse, namely: the body, feelings, mind, and mental states. They are the internal mental and physical phenomena of every person. The way by which one

should 'look after' is as follows:

1. inwardness (*ajjhatta*)
2. outwardness (*bahiddhā*)
3. both inwardness and outwardness (*ajjhattabahiddhā*)
4. coming to be or arising (*samudaya*)
5. passing away (*vaya*)
6. both arising and passing away (*samudaya-vaya*)

These six are general characteristics which should be 'looked after' with mindfulness. This will lead to purity, etc., as said at the beginning of the Discourse. In other words, it is the barrier for damming back the currents of thirst or desire, as said by Lord Buddha in the *Suttanipāta* when answering the question of one brahmin:

"Whatever streams flow in the world,
The dam for them is mindfulness;
I teach the restraint of streams,
By wisdom may the streams be closed."

The first gateway to the damming of these streams of thirst and desire is that of the process of breathing-in and breathing-out. What is it that one should do in this process of breathing? The answer is that one should become aware of it. What is it that one should become aware of? It is the air itself, which is a mixture of gases, namely, oxygen and hydrogen, which are taken into and sent out of the body. All beings, regardless of whether they are human-beings or animals, are called by the same word in Pāli, namely, *pāna*. It literally means 'one who breathes', because their life depends on the single act of drawing air into the lungs and sending it out again, throughout their lives.

Anāpānasati, mindfulness developed on the process of breathing, is not difficult. One has only to collect the mind and focus the attention at the *nostrils* or at the *upper lip*, then the *air* itself and the *act of breathing* will be made known to one's consciousness.

Now I come to the Four Stages in the Mindfulness of Breathing which forms the heading of tonight's talk.

Stage 1

Breathing-in long, one knows: "I am breathing-in long."

Breathing-out long, one knows: "I am breathing-out long."

Stage 2

Breathing-in short, one knows: "I am breathing-in short."

Breathing-out short, one knows: "I am breathing-out short."

One can know "I am breathing", by the means of touch or contact of the air at the nostril or upper lip, and one can know "I am breathing-in" by the means of a single act of drawing air into the lungs, and "I am breathing-out" by means of sending the air out of the lungs. At the time of breathing-in, the air entering the body will first make contact with the nostril or upper lip, and at the time of breathing-out, the out-going air will also make contact at this place. Therefore one should imagine that one is standing at that place, 'watching' the stream of air coming and going all the time.

Again one can know a long or a short breath by means of the distance and the time. The extent to which the air breathed travels in and out of the physical body is known as the distance. Some kinds of animals, for instance, the snake and the elephant, have a longer extent of distance than some others, such as mice and rabbits. The duration of the breathing is the extent of time.

In order to understand this more clearly, one may select any length to be a basic standard. Anything less than this would be regarded as short. Now, one may ask what are the causes for the breath to shorten? Some of these causes are as follows:

1. Due to abnormal conditions like fatigue, etc.

2. One may intentionally lengthen or shorten the breath in order to experiment and form a comparison in the following manner. One takes in a deep breath, mentally counting from one to nine. In other words one begins the inhalation at 'one' and ends it at 'nine'; and similarly with the exhalation, one mentally counts from 'one' and so on, ending on 'nine'. Again, to make a shorter breath, one breathes in by counting from 'one' to 'six', then breathes out also counting from 'one' to 'six'. To make an even shorter breath, one may breath-in counting from 'one' to 'three' and also breath-out counting from 'one' to 'three'. Thus we have a comparison made up of various lengths. One may regard the first as long and the last two as short; or one may regard the first two as long and only the last one as short.

3. Automatic shortening of the breath may occur as a result of calming the body and mind in meditation. In this way

the breath may become so refined that the meditator cannot feel it and may think that it has stopped altogether.

Therefore, the meditator should not be hesitant and confused about these matters, but should focus his mind to know the breath at that point on the body where it strikes (i.e., the nose-tip) as it proceeds "in" and "out", "long" or "short".

Talk 3

THE FOUR STAGES OF THE MINDFULNESS OF BREATHING (cont'd)

Friday, 15th October 2514/1971

“Hemmed in by what is the world?
By what does it not shine clear?
What, do you say, is the smear of it?
And what is its great fear?”

These are the questions of one brahmin to Lord Buddha, and his reply is found in the following stanza:

“Hemmed in by ignorance is the world;
By heedless greeds does it not shine clear;
Whispered longing, I say, is the smear of it;
And suffering is its great fear.”

Here, whispered longing should be understood as *tañhā*, desires or craving, because desires whisper to the mind in the same way as sound whispers to the ear. It whispers with desire to get something, to become some state that one likes, or to have something that one dislikes disappear. One's desires will always be whispering at one's mind to follow its will. If the desire is strong or gross, it will cause one to fall in moral conduct. If it is not so strong, it will be a hindrance to mental calmness and other wholesome qualities, or will become a subtle stain on the mind. Therefore human beings are confronted by the great fear of the world, namely suffering or anguish.

In order to be free of this suffering, one should rid oneself of desires step by step. In the first step one ought to observe ways of behavior based on moral discipline by refraining from actions which are morally unwholesome, as I have already explained to you in my first talk. By this method one learns to control the gross or strong desires. In other words, one can subdue the strong desires by the practice of *sīla*, virtue

or morality. Now, it is of benefit to tell you about a pair of *dhammas* which are the immediate and direct cause of the establishment of *sīla* or virtue: namely *hiri* and *ottappa*. *Hiri* is shame of wrong or evil, and *ottappa* is the state of being afraid of wrong. One who has shame does not like to do wrong; he will have the painful feeling caused by having done something wrong, and he dislikes it altogether. Just as young men and women, who are fond of beauty and cleanliness, do not like to touch dirty things; they dislike dirt altogether. One who has fear of wrong will be afraid of the results of evil in the same way as a person is afraid of a snake; that is, he is afraid of the result of its biting him, namely the fear of death or severe pain caused by it.

You may wonder why one should be afraid and have fear of wrong, and not of other people and *devas* (gods). It is because wrong is a first and direct fact about which one ought to be ashamed and afraid, whereas people, *devas* and other external factors are more remote. They may be able to arouse one to fear and shame, but it will be useless if one does not have shame and fear of wrong caused by oneself; in other words, one is not ashamed and afraid of oneself. But these other factors are proper also if they can arouse one to be so. As a matter of fact, it is the instinctive nature of every person to have shame and fear, such as one has shame of many actions and fear of many dangers, physical pain and death, etc. One also has fear of other people who may come to threaten one's life or rob one of a valued possession; but one does not have the same fear that one may do these things to another. The original instinctive fear and shame is not yet developed into a wholesome quality or *dhamma*, but it is the basis or source from which the shame and fear of wrong is developed by practice and training, until one becomes a conscientious worker and a conscientious objector, as I explained in my talk last week. At this stage the instinctive shame has developed to become *hiri*—shame of wrong in oneself; and instinctive fear has developed to become *ottappa*—fear of wrong in oneself. In other words, these two *dhammas* have developed to become one's conscience. Now one will be more ashamed and afraid of oneself to be a killer or robber, than of other people to be so to oneself. This is regarded as *dhamma* of wholesome quality. In the same way, one should understand that all the *Dhamma* taught by Lord Buddha has its source

present within every person. Therefore, when one reads or listens to the *Dhamma*, one can understand it fully, and see its reason from the source inside oneself, and one can practise and develop progressively from that source step by step. This pair of *dhammas*, shame and fear, should be practised together with *sīla* or morality, based on the Precepts or Training Rules. Lord Buddha called *hiri* and *ottappa lokapāla*, 'the guardians of the world.'

The higher steps of training and practice, i. e. meditation and wisdom, I have suggested are based on the Discourse under discussion in this series of talks, namely 'The Four Arousings of Mindfulness': mindfulness concerning the body, the feelings, the mind, and mental states. My talk last week came to an end at the second stage of mindfulness of the breath, and now the talk will continue.

Stage 3

"Experiencing the whole body, I shall breathe in:" thus one trains oneself.

"Experiencing the whole body, I shall breathe out:" thus one trains oneself.

Now I shall briefly recall for you my first advice regarding the mindfulness of breathing from my second talk. Mindfulness developed on the process of breathing is not difficult; one has only to collect the mind and focus the attention at the nostrils or at the upper lip, then the air itself and the act of breathing will be made known to one's consciousness. One will then become aware of the breathing process with respect to distance and time duration. The duty of the meditator is to be a 'watcher' at the 'door' through which the air of the breath comes and goes, that is, at the nostril or upper lip, with mindfulness. This has been well summarized in a verse from the *Visuddhimagga*, which I now quote:

"The long kind and the short as well,
The in-breath and the out-breath too,
Such then are the four kinds that happen
At the bhikkhu's nose-tip here."

At this stage one should train oneself to experience the 'whole body.' What, then, is meant by the whole body? The general meaning of the body is divided into two kinds: the

mental body, and the physical body, as said in the *Paṭisambhidāmagga*. You should know that 'body' here is translated by the word 'group'. In some places *kāya* is used in a general meaning by this word 'group', whereas in other places it has the more specific meaning of 'physical body' or 'material group'. It is said in the *Paṭisambhidāmagga* that the mental body is comprised of: feelings (*vedanā*), memory (*saññā*), volition (*cetanā*), contact (*phassa*), mental states (*nāma*), groups of mental-states (*nāmakāya*), attention (*manasikara*), and mental-formations (*cittasaṅkhāra*). The physical body is comprised of the four great or primary elements (*mahābhūta*):

- i) The earth or solid element, meaning whatever is characterized by hardness.
- ii) The water, fluid or liquid element, meaning whatever is characterized by cohesion.
- iii) The fire or heat element, meaning whatever is characterized by heat.
- iv) The air or wind element, meaning whatever is characterized by motion, and by strengthening and supporting.

Apart from these four, the physical-group is also divided into more subtle properties derived from the four great elements (but included in them), called 'derived matter' (*upādāya-rūpa*); the in-breath, the out-breath, the sign or place where the mind will focus its attention (*upanibandhana*); and finally the bodily formations (*kāyasaṅkhāra*). In this way, we may understand that the 'whole body' is meant to include these two kinds of body mentioned above. But in the statement: "Experiencing the whole body, I shall breathe in," etc., the beginner should understand it in the specific meaning of the whole group of *breath*, as said in the *Visuddhimagga*. You should know what is the whole group of breath. It is concerned with distance, namely the entire distance travelled by the breath in a complete inhalation and exhalation, from beginning to end. Thus, in the inhalation, the nose-tip is the beginning of the breath, the heart is its middle, and the navel is its end. On exhalation, the navel is the beginning of the breath, the heart is its middle, and the nose-tip is its end. This, then, is the entire journey of the breath, and the air which travelled in and out all the way is regarded as the 'whole body', that is, the whole group of breath.

What is the method by which the meditator can experience this whole body of breath? By being a mindful watcher at the door, that is, at the nose-tip where the air strikes it as it comes and goes. As a matter of fact, this is the only point where one can experience the air directly. For the beginner the heart is just the supposed point in the middle. The navel is felt only as a movement of the navel—it rises when one breathes in, and falls when one breathes out. Physiologically, the breath is a single act of drawing the air into the lungs and sending it out again. You should understand clearly that the three points mentioned above are merely points along the entire journey of the breath, and are mentioned only to assist the mind to concentrate with mindfulness. The air striking at the nose-tip can be experienced without difficulty, and it is equally easy to feel the rise and fall of the abdomen. The middle point between these two is attributed to the heart. Thus, the mind may concentrate easily. You should not be concerned with the anatomical and physiological aspects of the breathing process. Rather you should use the breath of air as a vehicle for the mind to travel in and out as a means of exploring and coming to know the entire journey of the breath-body. One should regard this as an initial step, used only to gain familiarity with the way. Later one should abandon the two points—the navel and the heart—and keep only the point at the nose-tip, fixing the mind there with full awareness. In this way the whole body (of the breath) will be experienced.

Talk 4
THE FOUR STAGES OF THE MINDFULNESS OF
BREATHING

(cont'd)

Friday, 22nd October 2514/1971

“Flighty, difficult to subdue,
Flitting wherever it chooses
To tame the Mind is good,
A Mind so tamed brings Happiness.”

This verse from the *Dhammapada* throws some light on the Buddha's teaching on the mind and its various characteristics. It is by reason of these characteristics that Lord Buddha taught that one should subdue and control the mind, and that taming the mind is good, since this is the cause which brings happiness as its result.

Now I shall quote another teaching of Lord Buddha, from *The Book on the Gradual Sayings*, Chapter on the Ones:

“Luminous, O bhikkhus, is this mind, but it is soiled by visiting impurities. This the uninformed worldling does not understand as it really is; therefore, I say, for him there is no cultivation of mind.”

“Luminous, O bhikkhus, is this mind, and it is free of visiting impurities. This the well-informed disciple of the Noble Ones understands as it really is; therefore, I say, for him there is cultivation of mind.”

(G. S. i. 8) (A. i, 10)

This scriptural quotation informs us of one very important feature of the mind as taught by Lord Buddha—it is the intrinsic nature of the mind to be radiant or luminous. Whatever defilements are present do not belong to the natural property of the mind, but are merely impurities which come from outside. The mind becomes defiled by them in the same way as water in a jar becomes dirty by the sediment and dust in it.

I shall now list for you those facts about the Mind which can be deduced from the two quotations above:

1. The Mind, in its intrinsic nature, is luminous or radiant.
2. All defilements, such as cravings, desires, passions, envies, aversions, delusions and ignorance, are not the natural properties of the Mind. They are impurities which come from outside of it, just as a guest who pays a visit to the mind's house and occupies it, thus contaminating and infecting it. However, in spite of this, they do not become one and the same substance with Mind, just in the same way as the sediment and dust in water do not become one and the same substance with water.
3. Those characteristic symptoms of the Mind describing it as being fickle, flighty, difficult to subdue and control, flitting about wherever it so desires, etc., are generated from the defilements and pollutants which contaminate it. They may be compared to a cough and other symptoms which arise from some disease.
4. These symptoms, described above, provide the original cause from which the whole of the Lord Buddha's teaching developed, especially that aspect of cleansing and purifying the Mind from defilements. It is possible to do this by concentration and insight, in the same way as it is possible to remove the solids and impurities from water by filtration and distillation.
5. The method of purifying the Mind is called here 'cultivation of mind', which is translated from the Pāli word *cittabhāvanā*. Other meanings, such as 'to control' and 'to train' are also included in this word. It is the cause which brings 'Happiness' and its result, just as in the opposite way, those who remain under the influence of their own defilements will only receive *dukkha* or suffering as a result.
6. Many people like to blame moral discipline, etiquette, laws and religions, as things which limit one and so destroy freedom. Such a person would not say so if he, or she, had been well-informed on the Teaching, as said above. They would know that discipline is a very necessary pre-requisite in order to attain the Freedom from defilements. A person who yields to a mind controlled by the defilements is a person who loses

freedom, and who becomes a slave under the power of such a mind. In other words, a slave of *tañhā* or 'craving.' Therefore one should not yield to such a mind, but should control it by way of 'Cultivation of the Mind'. When all the mental defilements have been filtered out of the Mind, then one will find real 'Freedom' automatically.

Now, I shall continue with the explanation of the Four Stages of the Mindfulness of Breathing, which is one way for the 'Cultivation of the Mind.'

Stage 4

"Calming the bodily-formation, I shall breathe in:"
thus one trains oneself.

"Calming the bodily-formation, I shall breathe out:"
thus one trains oneself.

'Bodily formation' is translated from the Pāli compound word *kāyasañkhāra*. In this context *sañkhāra* should be understood to include both the essential conditions, or requisites for the body and bodily activities or functions, as well as the actions themselves. In a general sense *kāyasañkhāra* also means the cause by which the body is formed or maintained. The in- and out-breaths are one kind of bodily-property, because they maintain or establish body-life, and are bound up with the body—therefore they are *kāyasañkhāra* or 'bodily-formations'. However, the beginner in meditation should understand this word to mean just the breath itself, and the act of breathing. This respiratory function of the body has both gross and subtle aspects, and the chest and abdomen will be felt to expand and contract in proportion to the grossness and subtlety of the in- and out-breaths. When respiration is gross, as for example, when a man stands still after running, or after descending from a hill, or after putting down a heavy load, then the in-breath and out-breath are gross. His nostrils become inadequate, and he must breathe in and out through his mouth. When respiration is fine, as for example, when the man has got rid of that fatigue and has bathed and drunk and has laid down in the cool shade, then his respiration will become so subtle that he will have to investigate whether it exists or not. This simile from the *Visuddhimagga* illustrates clearly how the act of breathing is a factor in establishing or forming bodily-symptoms, and it is therefore called a 'bodily-formation'. This

simile also shows how the body and mind are factors which have a disturbing or calming effect on the 'bodily-formations' or 'functions', in other words, the breath. The *Visuddhimagga* also illustrates this in the following verse:

“When mind and body are disturbed,
Then in excess it occurs;
When the body's undisturbed,
Then with subtlety it occurs.”

By what are the mind and body disturbed and undisturbed? By any factors which will cause the act of breathing, such as, running or descending from a hill, and by getting rid of fatigue by resting, as mentioned in the simile above. In brief, they are disturbed by bodily-function and are undisturbed by its 'calming'. But calmness is the effect of 'calming', that is to say, at this stage one should practise to calm (the breath) with mindfulness.

What is the gradual practice to form mindfulness? In reply to this question I shall remind you of the steps of practice from the beginning as related to you in the last three talks:

1. To know the in-breath and out-breath as long or short at the time of breathing naturally.
2. To train oneself to experience the whole body of the breath at the time of breathing in and out.
3. To train oneself to calm the bodily-function (of breathing) in the following way:
 - i) cause the mind and body to rest quietly;
 - ii) do not force the act of breathing, but let it proceed at its natural pace;
 - iii) do not allow the mind to become disturbed even by such stressing symptoms as pain, spasms, etc.;
 - iv) do not be for or against anything but keep the mind in a state of equanimity.

The meditator should not be confused about any of the features in each stage of practice, but should focus mindfulness to be aware of the breathing at the tip of the nose where the air strikes on entering and leaving. He should apply the mind to the breath and sustain it there (*vitakka-vicāra*), then each stage of meditation will proceed step by step automatically.

The meditator will observe a gradual calming of the breath as the practice proceeds. At first body and mind are gross but

later they will become more subtle and fine. Fineness of mind and body is indicative of calmness of breathing, and calmness of breathing is indicative of fineness of body and mind. This is the result of practice of training oneself to calm the breath with mindfulness, that is to say, one should be mindful to discern, scrutinize and be aware of the breath in the right way of calming the bodily function.

It is said in the *Paṭisambhidāmagga*;

“What is the bodily-formation? Long in-breath, long out-breath, short in-breath, short out-breath, belong to the body; these things are bound up with the body, are bodily-formations; he trains in tranquillizing, stopping and stilling them.”

Talk 5

THE METHOD OF THE DEVELOPMENT OF MINDFULNESS OF BREATHING

Friday, 29th October 2514/1971

“Very hard to perceive, extremely subtle,
Flitting wherever it takes pleasure;
Let the wise man guard his mind,
A guarded mind brings Happiness.”

(Dhp. 36)

This *Dhammapada* verse should be borne in mind also; it will quicken the mind to practise. One who has never practised meditation will not know the difficulty of mind-control; but when one begins to practise, the difficulty will soon be felt, and it will seem easy to give up practise. If bearing this *Dhammapada* verse in mind, one will realize that there must be difficulty, because the mind is very hard to perceive, extremely subtle, flitting wherever it pleases, etc. Everyone will find difficulty like this at first, but if one does not abandon effort, but continues in the progressive way of practice, then the difficulties will become less. One will learn to guard and protect the mind, for the mind so guarded will bring great Happiness.

The meditator should learn to distinguish and form a comparison between the paired aspects in each of the following:

i) the non-meditator who is under the influence of the mind; and the mind which is well-guarded by the meditator.

ii) The unguarded mind and a guarded mind together with their various symptoms and expressions.

iii) The experience of the meditator in practice and its effect; and finally the Serenity and Peace which follows from practice by which one will realize that “There is no Happiness other than Peace.”

In the previous talks I explained to you the Four Stages of the Mindfulness of Breathing, and it may be regarded as a rather technical way of explanation. Now I shall explain

the more practical method of the development of the Mindfulness of Breathing as described in the *Visuddhimagga*. Here it is said that the student of *kammattāna* (meditation) should set about learning the meditation subject in five stages from a teacher. These five are:

- i) *learning* about the meditation subject;
- ii) *questioning* on the explanation of the meditation subject;
- iii) *establishing* the meditation subject;
- iv) *absorption* of the meditation subject;
- v) *characteristic* of the meditation subject.

In brief it may be said that one who wishes to practise should learn the method from the beginning so that he knows the correct way to follow the practice.

The method to practise as said in the *Visuddhimagga* is as follows:

1. Counting (*gaṇana*). The beginner is advised to count the breath in his mind, as a method of giving his attention to the meditation subject. The first way of doing this is by the 'slow' method of counting in pairs, in the following way:

inhale *one*—exhale *one*: inhale *two*—exhale *two*:
inhale *three*—exhale *three*: inhale *four*—exhale *four*:
inhale *five*—exhale *five*.

Now reverse the order from *five-five* and so on to *one-one*.

Next, *one-one*, and so on up to *six-six*, and the reverse.

Then, *one-one*, " " " " " *seven-seven*, and the reverse.

" *one-one*, " " " " " *eight-eight*, and the reverse.

" *one-one*, " " " " " *nine-nine*, and the reverse.

" *one-one*, " " " " " *ten-ten*, and then reverse back

again to the beginning.

The series may be repeated again from *one-one* to *five-five*, etc.

It is said in the *Visuddhimagga* that: "When counting, the meditator should not stop short of five, or go beyond ten, or make any break in the series. By stopping short of five his thoughts get excited in the cramped space, like a herd of cattle shut in a cramped pen. By going beyond ten, his thoughts take the number rather than the breaths for their support; and by making a break in the series, he wonders if the meditation

subject has reached completion or not. So he should do his counting without any of these faults.”

When one is able to concentrate the mind better, one should change from the ‘slow’ method of counting to the ‘quick’ method, that is, by counting singly and not in pairs, as follows:

Breathe in, *one*; breathe out, *two*; breathe in, *three*; breathe out, *four*; breathe in, *five*; breathe out, *four*; and so on down to *one*. Then proceed as in the ‘slow’ method, gradually increasing to *ten*, but counting singly only and not in pairs.

It is said in the *Visuddhimagga* that: “For as long as the meditation subject is connected with counting, it is with the help of that very counting that the mind becomes unified, just as a boat in a swift current is steadied with the help of a rudder. When he counts by the ‘quick’ method, the meditation subject becomes apparent to him as an uninterrupted process. Then, knowing that it is proceeding uninterruptedly he can count quickly, in the manner just described, not discerning the wind either inside or outside.”

2. Connecting or binding after (*anabandana*). This means the uninterrupted following of the in- and out-breaths with mindfulness, or the binding of the mind with mindfulness to the in- and the out-breath.

When the meditator has been using the method of counting until, without counting, mindfulness remains settled on breathing as its object, he should give up the counting and tie the mind to follow the inhalation and the exhalation with mindfulness. This must not be understood to mean that the mind travels with the breath on its journey in and out of the body, as described in one of my earlier talks which divided the journey into the nose-tip at the beginning, the heart in the middle and the navel at the end, for inhalation; and navel, heart and nose-tip for exhalation. If the meditator follows the breath in this manner, his mind becomes distracted, as it is said in the *Paṭi-sambhidāmagga*: “When a meditator follows with mindfulness after the beginning, middle and end of the in-breath and out-breath, his mind being distracted internally and externally, both his body and mind are disquieted, perturbed and shaky.” So when the meditator gives his attention to it by connecting the breathing with mindfulness, this should be done by contact (*phussana*) and by fixing (*thapana*).

Touching is the physical action of the wind of the breath striking the nose-tip as it enters and leaves the body; or it may be regarded as that physical point where the air strikes, namely the nose-tip. This is called *nimittā*, the place or sign where the mind should be fixed or concentrated with mindfulness to a state of one-pointedness.

Fixing means establishing the mind at the sign by means of absorption (*appanā*). In other words, to fix the mind at the sign until it becomes absorbed in it.

The meditator may use the method of counting together with touching or contact; in other words, he counts the breath at the place of contact, at the nose-tip. This is called giving attention by means of both the procedures of counting and touching. When he abandons the method of counting and binds the mind on the breathing with mindfulness at the place of contact and fixes the mind firmly at the sign, this is called giving attention by means of three procedures—connecting, touching, and fixing.

Now, in order to help your understanding in this matter, I shall explain for you two similes from the *Visuddhimagga*. "Just as a cripple who sits at the foot of a swinging post, and rocks the swing for a mother and her child, is able to see both ends and the middle of the swing-plank successively coming and going, yet he does not move from his place in order to see both ends and the middle; so too, when a meditator places himself with mindfulness, as it were, at the foot of the post for anchoring (mindfulness), and rocks the swing of in- and out-breaths, he sits down with mindfulness at that same place, and follows with mindfulness the beginning, the middle and the end of the in-breaths and out-breaths, at the place touched by them, as they come and go. Keeping his mind fixed there, he sees them without moving from his place in order to see them."

By this simile we may understand how the meditator may establish his mind at the nose-tip, and become aware of the full process of the in- and out-breaths as they come and go, without moving his attention from its sign at the nose-tip.

The second simile is that of the woodsman who saws up a tree trunk placed on a level piece of ground. He establishes mindfulness at the saw's teeth which are in touch with the tree trunk, without giving his attention to the saw's teeth as they approach and recede, though they are not unknown to

him as they proceed so; and so he manifests effort, carries out a task and achieves a result.

In this simile, the point on the tree trunk where the saw's teeth touch is likened to the sign—the nose-tip. The teeth of the saw are likened to the in- and out-breaths; and the man's attention at the saw's teeth which are in contact with the tree trunk is likened to the meditator's mindfulness on the in-breath at the place where they strike, that is, at the nose-tip, without paying attention to the air as it approaches and recedes. In this way the meditator manifests effort, carries out the task and achieves the development of the mindfulness of breathing.

Further, it is said in the *Visuddhimagga*: "The sign, the in-breath and the out-breath, are not the object of a single mind; by one who knows not these three things, development is not obtained. But by one who knows these things, development can be obtained."

Now, the meditator should also know that 'counting' is a method taught by the teachers of a later time as a support for the mind, in the same way that a rudder is used to support a boat in a swift current. If one does not find the method of counting convenient as described here from the *Visuddhimagga*, then one may use some other series, like the following one which is popular among the teachers of Thailand. Like the 'slow' method above, it is to be counted in pairs, that is, inhale *one*, exhale *one*, etc., up to *ten*, then down again to *one*. The next series goes up to *nine* and down again to *one*. Then from *one* to *eight*, and *eight* to *one*, and so on until only *one-one* is left. By this time, providing the series has not been broken, the mind should be concentrated enough to abandon the counting, and one may proceed by the method of binding the mind with mindfulness to the in- and out-breaths as described above.

For those who find any system of counting too distracting, some other support for the mind may be used, as for example, the repetition of the word BUD—DHO; or for those who do not need a support, mindfulness of breathing may be used by itself, as said in the Discourse.

Talk 6

THE DEVELOPMENT OF MINDFULNESS OF BREATHING (cont'd)

Friday, 5th November 2514/1971

“He whose Heart is not steadfast,
He who knows not the Good Dhamma,
He whose confidence still wavers,
Of Perfect Wisdom can never be.

“He whose heart is freed from lust,
He whose heart is not perplexed,
He who has discarded good and evil,
For him, the Awake, there is no fear.”

(Dhp. 38, 39)

This pair of verses from the *Dhammapada* should also be borne in one's heart; they will remind one of the importance of establishing one's Heart in steadfastness, of learning the truth from the Good Dhamma, and so developing a trust which is unshakable. These three factors depend upon each other and will lead one to the Perfect Wisdom. In brief, this Perfect Wisdom means knowing the Four Noble Truths. It is the Knowledge which penetrates through ignorance or delusion to the Perfect Truth. In this sphere the Heart is no longer influenced by the moral defilement of lust, or agitated by the power of hatred; it has passed beyond attachment to actions of merit and demerit; there is only vigilance without any fear. This sphere of Wisdom is the result achieved by progressive practice from the beginning. Steadfastness is a characteristic of the Heart developed in meditation, such as by the practice of the Four Arousings of Mindfulness.

Now you should know that in the practice of *samādhi* meditation, two kinds of concentration may be distinguished: access concentration (*upacāra-samādhi*) and absorption-concentration (*appanā-samādhi*). Access concentration is developed on a meditation subject concerned with a discursive form of contem-

plation or investigation practice such as the contemplation of the physical body. Here the meditator cannot focus his concentration on one point only. This access concentration should be understood to precede absorption or *appanā-samādhi*. In some types of meditation subjects, such as in the mindfulness of breathing, one-pointedness of mind can be developed to the stage of full absorption-concentration. Absorption-concentration means to concentrate the mind on some meditation subject, like the breath, until the mind becomes totally absorbed on that subject with one-pointedness. In both access and absorption-concentration the mind is fully alert with mindfulness; there is clear comprehension and self-possession, ardour and equanimity. Thus it is said in the Discourse: "...ardent, clearly comprehending and mindful, having overcome hankering and dejection for this world..." In this way one must understand that the 'higher' one goes in meditation practice, the more alert will these qualities become, especially the quality of mindfulness. In absorption-concentration, mindfulness itself is absorbed in the meditation subject and is alert in it. In other words, the state of absorption-concentration is not a state of being half-asleep or half-awake; neither is it being without consciousness, like being in a coma or unconscious. Instead the mind is fully awake and conscious, totally aware of the meditation subject which forms the focus of its absorbed state. No other mental object can enter the mind to interfere with the concentration, and only the meditation subject sustains the mind. This aspect of the mind is called "mindfulness"; it is a state of the mind being absorbed in the meditation subject without any gap for other things. In other words, mindfulness itself is absorption-concentration.

Now the question arises: When does the meditator reach the state of absorption-concentration? When the mental hindrances disappear, when the mind becomes pure, tender, pliable or workable and concentrates on the meditation subject deeply. These are the characteristics of a mind which has reached a state of absorption-concentration. The meditator can attain this by the method previously described in the Four Stages in the Mindfulness of Breathing, together with the practical method for the development of it. One who has at some time experienced the state of absorbed-concentration, but finds that he cannot repeat this experience again, should know that there must be some hindrances in the mind which obstruct the way to

this achievement. For example, the mind becomes dissipated by lust and sensual desires, or agitated by hate and dislike, and even the desire for some result in one's meditation practice, or to repeat a previous experience, such desires themselves are an obstacle to the desired result. Therefore the meditator should tranquillize his mind from all the hindrances. Only in this way will he be able to repeat a previously experienced concentration and develop it to an even higher stage.

In the Discourse on the Four Arousings of Mindfulness, it is said that the duty of mindfulness (*sati*) is *anupassana* looking at, viewing or observing these things: the body, the feelings, the mind, and mental states. The way that one should look at each of them is as follows:

- i) inwardly (*ajjhata*)
- ii) outwardly (*bahiddha*)
- iii) both inwardly and outwardly (*ajjhatabahiddha*)
- iv) the arising (*samudaya*)
- v) passing away (*vaya*)
- vi) both the arising and the passing away (*samudaya-vaya*).

Now I shall quote an excerpt from the Discourse concerning this matter: "So does he, with reference to the body, dwell observing the body, internally or externally, or both internally and externally. He dwells observing the state of arising and the passing away in the body. Or again, his mindfulness is established with the thought: 'the body exists' only for the knowledge and for the fixing of mindfulness, and so he lives detached, grasping after nothing in the world."

This passage is the same for the other three things, namely, feelings, mind, and mental states, which should be substituted in place of the word 'body'. In the previous talks I have explained to you that mindfulness established on the process of the in-breath and the out-breath is one form of body-contemplation. Now I shall explain to you the meaning of inwardness and outwardness, as it is said in the Discourse "internally and externally". In this matter there are two points of view.

1. The general explanation in the commentaries is that 'internally' means observing within oneself, and 'externally' means observing other people.

2. The second point of view is that both are within oneself.

In actual fact both points of view are valid, depending on the way and the type of practice. If the meditator contemplates some characteristic which is common to every person, such as that of impermanence, then he may observe it both within himself (internally) and within other people (externally). In this way he will see, as said in the Discourse, the coming to be and the passing away of the body; that whatever is of the nature to arise, all that is of the nature to pass away, and in this there is no distinction between his own body and that of others. So also does Lord Buddha say in this same Discourse, that when the bhikkhu sees a corpse abandoned and decaying in the charnel ground, so should he reflect that this body is also destined to the same fate. But if the meditator is developing concentration in which there must be only one mental object on which to focus the mind and he must dwell observing the meditation subject one-pointedly, then what in this case is 'internally and externally'?

You will recall from my previous talks that the meditator in the beginning of practice must apply his mind to a meditation subject such as the breath. Such external devices on which to concentrate the mind are called *kasina*: earth, water, fire and wind are examples of this. At the same time he must take the meditation subject as a mental object. If he allows other mental objects to dwell in the mind, called 'distraction', the meditation subject will not become the mental object and he will not succeed in concentration. In this case, you should know that the meditation subject is 'outward' but the mental object is 'inward'. In, for example, the meditation on the breath, the air itself is a material thing which is external, composed of oxygen and hydrogen gases. This air strikes the tip of the nose as it enters and leaves the body. It is this place which the meditator takes as the meditation subject. This is called 'he dwells observing the body externally'. At the same time his mind must take the breath as the mental object. This is not the material breath, but is a thought of breath, or a sign of it (*nimittā*). This is called 'he looks at the body internally'. When a meditator 'looks at' the body in both ways, internally and externally, the breath as a meditation subject outside will become a sign or thought to the mind, as is said 'mental object'. By this method the meditator will achieve concentration.

In *The Book of Kindred Sayings*, section on the Arousings of Mindfulness, Lord Buddha said:

“...when your virtue (*sīla*) shall be truly pure and your view straight, then, O bhikkhu, leaning on virtue, established in virtue, you can cultivate the four arousings of mindfulness in a *threefold way*... internally, externally, and both internally-and-externally...”

Talk 7

THE DEVELOPMENT OF MINDFULNESS OF BREATHING (cont'd)

Friday, 12th November 2514/1971

“Whatever a foe may do to a foe,
Or a hater to a hater,
A wrongly-directed mind
Can do still greater harm.

“No mother, father or any relative,
Can do a greater good,
Than the good done to oneself
By a rightly-directed mind.”

(Dhp. 43/43)

These two verses from the *Dhammapads* should also be taken as a maxim or guiding principle for right conduct. As you know, the mind is the fore-runner of all conditioned states; mind is chief; they are mind-made. Therefore if the mind be directed wrongly by defilements, such as the five hindrances, then the mind will become a foe that can do one greater harm than any external foe can do. On the other hand, if the mind be rightly directed by good qualities, such as right view, right thought, virtue and higher mental states, then the mind will become a supporter that can do far greater good in elevating one to more excellent states than any external support can do.

It is said by Lord Buddha (*Kindred Sayings* v. 77) that: “There are these five impurities of gold, tainted by which gold is neither soft, nor pliable, nor gleaming nor easily broken-up, nor for perfect workmanship. What are the five? Iron, copper, tin, lead, and silver. In a like manner, there are these five impurities of the heart, tainted by which the heart is neither soft, nor pliable, nor gleaming, nor easily broken-up, nor perfectly composed for the destruction of the *āsavas*. What are the five? Sensual desire, ill-will, sloth and torpor, restlessness and worry, and sceptical doubt.”

These five impurities of the mind Lord Buddha gave the name of *nivāraṇa* or hindrances. He explained what is their sustenance and also illustrated them by way of a simile as follows: Sustenance in this place means the cause for the arising of the hindrances that have not yet arisen, or the sustaining and increasing of those that have already arisen. The 'sustenance' of sensual desire is a beautiful object in the mind (*subha-nimitta*) and unwise attention to it (*ayomiso-manasikāra*). The 'sustenance' of ill-will is a repulsive object in the mind (*paṭighanimitta*) and unwise attention to it. The 'sustenance' of sloth and torpor is apathy or discontentment (*arati*), lassitude (*tanti*), languor or yawning (*vijambhika*), drowsiness after meals (*dhattasammada*), and mental sluggishness (*cetasolinatta*) and also unwise attention. The 'sustenance' of restlessness and worry is tranquility of mind and unwise attention. The 'sustenance' of scepticism is things that are a source of doubt and unwise attention.

As to the simile, the mind possessed by sensual desire is likened to a bowl of water mixed with lac or tumeric of blue or yellow dye.

The mind possessed by ill-will is likened to a bowl of water heated on a fire, boiling up and bubbling over.

The mind possessed by sloth and torpor is likened to a bowl of water overspread with mossy water plants.

The mind possessed by restlessness and worry is likened to a bowl of water ruffled by the wind, stirred up, whirling round and rippling with waves.

The mind possessed by doubt is likened to a bowl of water stirred up, troubled and muddied and set in the dark.

Suppose a man with good eyesight should look closely into a bowl of such water for the reflection of his own face. At best, he would only see a distorted image and would not see it as it really is. Even so when one dwells with a mind possessed by these five hindrances, overwhelmed by them and not properly seeing the escape from them (*nissaraṇa*); then at such a time, one does not properly understand one's own welfare, nor that of another, nor that of both oneself and another. The mind is defiled by these five hindrances, which also make for feebleness in understanding and knowledge by creating delusion or ignorance in the mind. In this way, a mind possessed by these five hindrances becomes an enemy which can

do great harm. Therefore, one should practise to free oneself from them by cutting off the foods or nutriments which sustain them, so that they gradually become weakened and finally disappear. However, it is the nature of the unenlightened mind to always have an appetite for such foods. You can see that even during meditation practice the mind easily becomes distracted by any of these types of foods or sustenances which feed the five hindrances, and in all likelihood has no appetite at all for the meditation subject. The meditator, however, should not give up his effort, but should firmly apply his mind to the subject of his meditation, as for example, observing the process of the in- and out-breathing, internally, externally both internally-and-externally; and by the way of arising, passing away, and both the arising-and-the-passing-away. The three former ways were explained to you last week in talk six, and now I shall explain the latter threefold way, namely; the arising, the passing away, and both the arising-and-the-passing-away.

What is arising and passing away? To this question the following words may be quoted as a reply: "Whatever is of the nature to arise, all that is of the nature to pass away". All that is of such a nature is called *saṅkhāra* or *saṅkhāradhamma*. Its meaning is that of all compounded things in this world, regardless of whether they correspond to a form or a formless conditioned state. This life, or body and mind, or these four arousings of mindfulness, and all such things are of the nature to arise and pass away, without exception. The breath is also of such a nature and the meditator should look for its arising and passing away by means of contemplation in the following way: "Inhalation is arising, exhalation is passing away." He should train himself to see that this is the nature of all things, and that at the present moment there is both the arising and the passing away. One who is able to see this nature in all things is said to be: "One who sees the state of impermanence (*aniccata*)."
 Whatever is impermanent, all that is arising and passing away; or, whatever is arising and passing away all that is impermanent.

In the second discourse, the following series of questions and replies are found:

"But is that which is impermanent pleasurable or painful?"
 "Painful."

“But is it fit to consider that which is impermanent, painful, of a nature to change, as ‘This is mine, this am I, this is my self?’”

“It is not.”

Now you should bear in your mind the three characteristic marks of all compounded things, namely, impermanence (*anicca*), unsatisfactoriness of painfulness (*dukkha*), and selflessness (*anatta*). These three marks are interrelated and connected to each other in the way described above, and in the following account from *The Book of the Kindred Sayings* (Chapter on the Khandha): “Whatever is impermanent, that is unsatisfactory and painful. Whatever is unsatisfactory and changeable, that is selfless. Whatever is selfless, that is not mine, I am not it, it is not myself. That is how it is to be regarded by perfect insight as what it really is.”

These three characteristic marks are not readily seen because of the following delusive aspects which conceal their true nature: continuity (*santati*) conceals impermanence; postures (*iriyapatha*) conceal unsatisfactoriness and pain; perception as an aggregate (*ghana-saññā*) conceals selflessness. For instance, continuity in breathing continues throughout the whole of life. One breathes in and out in continuous succession without stopping, and it is easy to see this continuity as permanence. But the meditator who considers properly will soon understand its impermanent nature, namely, arising and passing away as it really is.

Suppose one takes a stick of incense that is glowing at its lighted end, and whirls it rapidly through the air. An unbroken circle will be seen formed from the glowing end of the incense stick, but in reality there is no unbroken circle of fire; there only exists the little point of fire at the top of the incense stick. But because of the rapid movement of the hand we see an illusion in the form of an unbroken circle of fire. In the same way, continuity causes one to see as permanent a thing which is in reality impermanent. There is no real continuity or permanence; there is only the state of arising and passing away.

In the development of the mindfulness of breathing, the meditator should first contemplate separately by means of one period for arising and one period for passing away, for example, arising in a moment of inhalation, passing away in a moment

of exhalation, and one should train oneself to see all aspects of it thoroughly. Then one should contemplate together in one period both the arising-and-the-passing-away in the same moment of inhalation, and both in the moment of exhalation. In this way the meditator will see both the arising-and-the-passing-away together at the present moment, and the aspect of passing away will become very clear to him.

Talk 8

THE DEVELOPMENT OF MINDFULNESS OF BREATHING

(cont'd)

Friday, 10th December 2514/1971

“Even as rain penetrates
an ill-thatched house,
so does lust penetrate
an undeveloped mind.

“Even as rain does not penetrate
a well-thatched house,
so does lust not penetrate
a well-developed mind.”

(Dhp. 13.14)

The disciple whose heart is bent on development should reflect carefully on these twin verses from the *Dhammapada*. The undeveloped mind which is permeated with lust is likened to a badly thatched house which is penetrated by rain, but the well-developed mind cannot be penetrated by lust in the same way as rain cannot penetrate a well-thatched house. One who reflects often on these verses will be careful to see that his mind is well-thatched with mindfulness and other wholesome qualities through which the rains of lust cannot penetrate. One should understand that the word ‘lust’ here is representative of all other defilements as well.

Many of you may feel that it is difficult to develop the mind by the way of practice as taught by the Lord Buddha, that it demands too great a sacrifice, and is remote from the population at large who do not want to give up the pleasurable world. With regards to this many points should be discussed, but in today’s talk I shall pick up only one point, that is the gradual way of practice quoted from *The Book of Gradual Sayings* (IV, 137) as follows:

“... just as the mighty ocean slopes away gradually, falls away gradually, shelves away gradually, with no abruptness like a precipice: even so in this *Dhamma-Vinaya* (doctrine and discipline) there is a graduated practice, a graduated mode of progress, with no abruptness such as a sudden penetration of knowledge (like the hop of a frog).”

This graduated way of practice can be seen in many discourses taught by the Lord Buddha; for example, in the Greater Discourse at Assapura it is classified as follows: (M.J.S. I. 325)

1. Shame and fear of doing wrong (*hiri ottappa*)
2. Pure bodily conduct (*parisuddhakāyasamācāra*)
3. Pure verbal conduct (*parisuddhavarācīsamācāra*)
4. Pure mental conduct (*parisuddhamānosamācāra*)
5. Pure means of livelihood (*parisuddhājīvita*)
6. Controlling the sense doors (*indriyesu gattadvāratā*)
7. Moderation in eating (*bojane maṭṭhānūtā*)
8. Vigilance or wakefulness (*jogariyāmyoga*)
9. Mindfulness and clear-comprehension of the physical postures (*sati-sampajañña*)
10. Living in a secluded place and freeing the mind from the five hindrances (*vivitta saṅgasa nīvaraṇa pahāna*)
11. Developing the four absorption-concentrations (*jhāna*)
12. Knowledge of former lives (*pubbenivāsānusatīhāna*)
13. Knowledge of the passing away and the arising of beings according to *kamma* (*cutūpapāleñāna*)
14. Knowledge of the destruction of the *āsava*s (*āsava khaya-ñāna*)

Some variations may be found in this graduated training in other discourses, and some of these steps may be omitted. For example, moral conduct or virtue (*sīla*) is often tabulated at the beginning, contentment (*santosa*) often follows mindfulness and clear-comprehension, and the first four points mentioned above are frequently omitted. If one were to take the literal wording of these discourses, it would seem that each of these points of training should be practised separately, step by step, in a gradual way as indeed it is said in the discourse quoted as follows: “But, O bhikkhus, it may occur to you, ‘We are endowed with shame and fear of wrong—to this extent this is enough, to this extent it is done; attained by us is the goal of

reclusership; there is nothing further to be done by us,' while it is true that up to this point you may find contentment, I further admonish you not to fall short of the goal of reclusership if there is something further to be done. And what, O bhikkhus, is there further to be done? . . . bodily conduct must be perfectly pure," etc.

Again if one were to take the literal meaning of this admonition, one may understand that each of these trainings is a separate practice, but one should also understand that in order to achieve the goal of practice, that is, the elimination of the *āsavas* (mental pollutants), each of these points should be unified into one path, and not separated into many different ways. Just as in building a house, one must start with the foundations and so on until the roof is complete and all the necessary parts are together; only then can one say that the house is finished. Or again if one thinks of a motor car, all the necessary parts must be assembled together and functioning together in harmony; only then may it be used as a vehicle to one's destination. Or, one may think of a train, the engine and the coaches follow one another in a certain order, but in order to reach its destination, the engine does not go first and the coaches follow one by one after, rather the train moves as one unified whole. Even so, one who wishes to reach the goal of utter emancipation, must start practising the steps of training as mentioned above, until all are unified into one path. Only then is the aim achieved. Neither should one be concerned that some of these detailed points of practice are excessive and unnecessary or that they are difficult to do; rather you should come to know their succinct summation and intrinsic essence which can be summarized into the threefold training: training in moral conduct or virtue (*sīla*), training in concentration (*samādhi*), and training in wisdom (*paññā*). This threefold training is the central core of all the steps in the way of practice, and if one truly understands this, one will urge oneself to practice in the way described in the above quotation.

And again, one should know that all groups of *dhamma* concerned with the way of training, that are found in the discourses, can be summarized into this threefold training: in the noble eightfold path, right view and right thought are summarized in wisdom; right conduct, right speech and right livelihood are summarized in moral conduct; right effort, right mindfulness and right concentration are summarized in con-

centration. By understanding the intrinsic essence of this three-fold training one will see that even in ordinary everyday activities, such as reading a book, these three factors are essential. For example, the reader must compose and control his body, must guard his sense doors and focus his eyes to see. In other words his physical body is controlled and prepared for the function of reading. This can be called *sīla*, moral conduct. The reader has to concentrate his mind on the book he is reading; he must not allow his mind to be distracted and drowsy. This can be called *samādhi* or concentration. Then he will get knowledge and understanding from the book he is reading. All these three aspects must be present together in a unified relationship, and if any one of these is lacking, he will not be able to achieve his aim: to derive knowledge and understanding from the book he is reading. One who trains himself in the correct manner of physical readiness, in good concentration and investigation, will achieve success in his education and in all his other activities. Without these factors he will fall short of his goal.

From the above and from my previous talks, you will know that the meditator in applying his mind to his meditation subject, must also establish this threefold training *all the time of his practice*. Now I shall repeat for you the four stages in the development of the mindfulness of breathing.

Mindful let one breathe in, breathe out.

Breathing in and out long, one knows it as it is.

Breathing in and out short, one knows it as it is.

‘Experiencing the whole body, I shall breathe in and out:’
thus one trains oneself.

‘Calming the bodily functions, I shall breathe in and out:’
thus one trains oneself.

The meditator who trains to experience the whole body (of the breath), and to calm the bodily functions, is explained in the texts by way of the threefold training as follows:

“Herein, the words ‘one trains’ mean *one strives*, endeavours in this way, or the meaning should be regarded here as he trains by way of this threefold training; that is, his restraint is the training in the higher virtue (*adhīsīla*), his concentration is the training in the higher mind (*adhicitta*) and his understanding is the training in the higher wisdom (*adhīpaññā*)”

(Vism. 295)

In this way you will know that to achieve the aim of meditation practice you must compose and restrain the physical body. You must concentrate the mind at the meditation subject, and apply knowledge and awareness at that place all the time.

Talk 9

THE DEVELOPMENT OF MINDFULNESS OF BREATHING

(cont'd)

Friday, 7th January 2515/1972

“Bhikkhus, I know not of any other single thing that is uncultivated, not made lucid, not made much of, so unworkable, so conducive to great loss and bringing great woe, as the mind that is uncultivated, not made lucid, not made much of. The mind that is uncultivated, not made lucid, not made much of, is indeed unworkable, indeed conduces to great loss, and indeed brings a great woe.

“Bhikkhus, I know not of any other single thing that is cultivated, made lucid, made much of, so workable, so conducive to great profit and bringing great bliss, as the mind that is cultivated, made lucid, made much of. The mind that is cultivated, made much of, is indeed workable, indeed conduces to great profit, and indeed brings great bliss.”

(A.i. 4)

This above excerpt is quoted from the Book of Ones in *The Collection of the Gradual Sayings*. It throws some light of reason covering such questions as: “Why should one cultivate one’s mind?” You see, the mind that is cultivated, made lucid, made much of, is indeed workable, indeed conduces to great profit, and indeed brings great bliss.

The cultivation of mind should be done by the way described in the Four Arousings of Mindfulness, the first of which, mindfulness on breath, has been the subject of these talks up to the present. When a meditator cultivates his mind with mindfulness and purifies the mind from the hindrances, then the mind will become mindful and lucid; recollection and self-possession will be strong and not obscure. When a meditator has made much of mindfulness, the mind will become more

mindful and more lucid; this mind is indeed workable, indeed conducive to great profit and indeed brings great bliss. As it is said in the beginning of the Discourse of the Four Arousings of Mindfulness: "The one and only path leading to the purification of beings, to passing far beyond grief and lamentation, to dying out of ill and misery, to the attainment of right method and to the realization of Nibbāna." The one and only path leading to this great bliss is the cultivation of the mind in the four meditation subjects as I explained to you in my first talk. I shall now repeat these again so that you may bear them in mind:

"With reference to the body one dwells observing the body.
With reference to the feelings one dwells observing the feelings.
With reference to the mind one dwells observing the mind.
With reference to mental states one dwells observing mental states."

The original Pāli to the above quotation may in fact be translated in a different way as follows:

"One dwells observing the body in the body. . . feelings in the feelings. . . . mind in the mind . . . mental states in mental states."

It is rather more difficult to understand this latter translation than the former one, but by Pāli grammar the phrases "in the body", "in feelings", "in the mind", "in mental states" show the whole area in which each of them is dependent. Therefore the body in the phrase "one dwells observing the body", means the body in part, but the body in the phrase "in the body", means the whole body. Taken together we may understand this to mean that one dwells observing part of the body in the whole body. It is the same with the other three points. In this way you can understand that one may dwell observing the body only in the body and not in other places, such as in feelings or the others. Similarly, feelings may only be observed in feelings, mind in mind, and mental states in mental states respectively. Therefore one should concentrate on each of them in their respective places. Only then will one succeed in the meditation.

As I have told you in my former talks, difficulty in meditation practice will occur only at the beginning. The meditator

who puts forth diligent effort will gradually achieve an easiness and well-being as a result of development of his meditation. This development has been outlined in the *Paṭisambhidāmagga* as follows:

“1) One breathes in a long or short in-breath reckoned as a long or short extent.

2) One breathes out a long or short out-breath reckoned as a long or short extent.

3) One breathes in and breathes out long or short in-breaths and out-breaths reckoned as a long or short extent. As one breathes so, zeal or enthusiasm, eagerness, keenness to do (*chanda*), arises.

4) Through zeal one breathes in a long or short in-breath more subtle than before reckoned as a long or short extent.

5) Through zeal one breathes out a long or short out-breath more subtle than before reckoned as a long or short extent.

6) Through zeal one breathes in and breathes out long or short in-breaths and out-breaths more subtle than before reckoned as a long or short extent. As, through zeal, one breathes more subtle than before, so joy or gladness arises.

7) Through joy one breathes in a long or short in-breath more subtle than before reckoned as a long or short extent.

8) Through joy one breathes out a long or short out-breath more subtle than before reckoned as a long or short extent.

9) Through joy one breathes in and breathes out long or short in-breaths and out-breaths more subtle than before reckoned as long or short extent.”

As, through joy, one breathes more subtle than before, so one's mind turns away from the long or short in-breaths and out-breaths and equanimity (*upekkhā*) is established.

Long or short in-breaths and out-breaths in these nine ways are the body (*kāya*).

The establishment or foundation (*upaṭṭhāna*) is mindfulness (*sati*).

The contemplation (*anupassanā*) is knowledge (*ñāna*).

The body is the establishment (foundation) but it is not the mindfulness.

Mindfulness is both the establishment (foundation) and the mindfulness.

By means of that mindfulness and that knowledge one contemplates that *body*.

One who contemplates the body in this way is counted as one who succeeds in the development of mindfulness on *breath*.

Talk 10

THE DEVELOPMENT OF MINDFULNESS ON THE PHYSICAL POSTURES

Friday, 14th January 2515/1972

“Suppose, bhikkhus, the spike of bearded wheat or bearded barley is wrongly directed. It being pressed by the hand or foot cannot possibly pierce the hand or foot or draw blood. Why not? Because the spike is wrongly directed.

“Just so, bhikkhus, it cannot be that a bhikkhu with a wrongly directed mind will pierce ignorance, draw knowledge, or realize nibbāna. Why not? Because his mind is wrongly directed.

“But suppose, bhikkhus, the spike of bearded wheat or bearded barley is rightly directed. It being pressed by the hand or foot is certain that it will pierce the hand or foot or draw blood. Why so? Because, bhikkhus, the spike is rightly directed.

“Just so, bhikkhus, it is certain that the bhikkhu with a mind that is rightly directed will pierce ignorance, draw knowledge and realize nibbāna. Why so? Because, bhikkhus, his mind is rightly directed.”

(A. i 5)

This above excerpt is also quoted from the Book of Ones in *The Collection of the Gradual Sayings*. It stresses the sense of mental direction as a very important process to failure or success. By what way will the mind be rightly directed? Certainly by the Four Arousings of Mindfulness, the first of which is the mindfulness of observing the body and its processes. In my previous nine talks I have explained to you the practice of mindfulness on the breath which is the first aspect of arousing mindfulness with regards to the body. Now, I shall explain to you the second aspect of this practice, that of the arousing of mindfulness on the physical postures. The text

on this aspect of the practice is as follows:

“And moreover bhikkhus, a bhikkhu, when he is walking is aware of it thus: ‘I walk’; or when he is standing is aware of it thus: ‘I stand’; or when he is sitting is aware of it thus: ‘I sit’; or when he is lying down is aware of it thus: ‘I lie down’. In whatever way his body is disposed he is aware of it in that way.

“And moreover bhikkhus, a bhikkhu is practising to have clear comprehension in going forwards, in going backwards, in looking at, in looking away from, in drawing in (his limbs), in stretching out (his limbs), in donning his outer robe and the other robes, in carrying his bowl, in eating, in drinking, in chewing, in savouring, in defecating, in urinating, in walking, in standing, in sitting, in sleeping, in waking, in talking, in keeping silence.”

In the discourse each of the sections dealing with the various aspects of the body and its processes ends with the following paragraph:

“So does he, with regards to the body, dwell considering the body, either internally or externally, or both internally and externally. He dwells considering the body as something which comes to be, or he dwells considering it as something that passes away, or again he dwells considering both the coming to be and the passing away. He is conscious that ‘there is a body’ and thereby establishes mindfulness sufficient for the purpose of knowledge and for establishing the base of mindfulness. And he abides independent, grasping after nothing whatever in the world. Thus bhikkhus, does a bhikkhu, with reference to the body, dwell considering the body, or considering the body in the body.”

Talk 11

THE DEVELOPMENT OF MINDFULNESS ON THE PHYSICAL POSTURES

(cont'd)

Friday, 21st January 2515/1972

“A bhikkhu whose mind is freed thus, Aggivessana, does not concur with anyone, does not dispute with anyone. He makes use of the common word of the world without adhering to them.”

(M.L.S. ii. 179)

The above excerpt from the discourse to Dighanakha illustrates that Buddhism uses the same form of language that is common to the world. Just as the people of the world use the personal pronouns ‘I’, ‘we’, ‘my’; ‘you’, ‘your’, ‘he’, ‘she’, ‘him’, ‘her’, ‘his’ and so on, so too was this form of language used by Lord Buddha and his Enlightened Disciples, the only difference being that the latter were not fooled by this and did not adhere to it. The Buddha very frequently referred to himself using the first personal pronoun ‘I’, as I shall now illustrate with the following quotation recording the conversation between Lord Buddha and the brahmin Dona:

“Your Reverence will become a *deva*?”

“No indeed, brahmin, I will not become a *deva*.”

“Then a *gandhabba*?”

“No, I will not.”

“Then a human being!”

“No, I will not.”

“When questioned thus: ‘Your reverence will become a *deva*, a *gandhabba*, a *yakkha*, a human being?’ you reply: ‘Not so, brahmin, I will not become so.’ Who then, pray, will your reverence become?”

“Brahmin, those *āsavas* (mental cankers, pollutions) whereby, if they were not abandoned, I should become a *deva*,

those *āsavas* in me are abandoned, cut off at the root, made like a palm tree stump, made non-existent, not of a nature to arise again at a future time. Those *āsavas* whereby, if they were *not* abandoned, I should become a *gandhabba*, a *yakkha*, a human being—those *āsavas* in me are abandoned... not to arise again in future time. Just as, brahmin, a lotus, blue, red, or white, though born in the water, grown up in the water, when it reaches the surface stands there unsoiled by the water—just so, brahmin, though born in the world, grown up in the world, having overcome the world, I abide unsoiled by the world. Take it that I am a Buddha, brahmin.

The *āsavas* whereby would be
 A *deva*-birth or airy sprite,
Gandhabba, or whereby myself
 Would reach the state of *yakkha*-hood,
 Or go to birth in human womb,
 Those *āsavas* now by myself
 Are slain, destroyed and rooted out.
 As a lotus fair and lovely,
 By the world I am not soiled;
 Therefore, brahmin, I am Buddha.”

(G.S.ii. 44)

From this above quotation we can see that the Buddha referred to himself by the common personal pronoun ‘I’, thereby acknowledging that in the conventional sense the state of ‘I’ exists as a conventional truth (*sammuti-sacca*). A closer examination of Lord Buddha’s replies in the above quotation shows that he negates all the questions inferring that he is any particular state of being or self, and therefore the truth in a more subtle sense or higher sense (*paramattha-sacca*) is that, for the Buddha, the self that the first personal pronoun indicates, doesn’t really exist.

This is because there are no *āsavas* (pollutions) left from which the self or the self-concept can originate. If viewed from the highest truth in its most subtle sense, we can say that even for the ordinary people there is no self that actually exists as a separate entity. There are *only* mental (*nāma*) and physical (*rūpa*) phenomena which are the results of various causes or factors, which are generally accepted by a name or word (*sammuti*) and appointed or made known (*paññatti*) as a man

or woman, and so on. This may be compared to the name given to a tree, mountain, or a house, etc., whereas in fact there is no real tree, mountain or house. It is the way of language that all phenomenal things must be labelled and named, including both ourselves and all external things. In other words, we acknowledge them and make them known (*sammuti-paṇṇatti*) as true things. It is to these that the mind becomes attached by ignorance (*avijjā*), craving (*taṇhā*) and attachment (*upādāna*).

A meditator who practises the development of mindfulness on the physical postures should also learn to contemplate and investigate the above aspect of truth in its subtlest sense. When he is walking, standing, sitting or lying down, he should be aware that: 'I walk, I stand, I sit or I lie down' but at the same time he should contemplate and develop understanding in the following way:

By the diffusion of the process of oscillation born of mental activity, walking and other modes of deportment take place, and then there are these forms of conventional speech: 'A living being walks,' 'I walk,' and so forth.

This talk of a living being walking and so on is similar to speech in the following way: 'A cart goes'. In fact there is no going cart. When with bulls tied to a cart a skillful driver is driving, one conventionally speaking says: 'A cart goes'. In the sense of a thing not able to go of itself, the body is likened with the cart. Mind-born oscillations are likened with the bulls, and the mind is likened with the driver.

There arises the thought in the mind: 'I shall walk, stand, sit or lie down'. That thought produces the process of oscillation; the process of oscillation produces expression, the bodily movement which indicates walking, and so on.

Through the diffusion of the process of oscillation, walking is the moving of the whole body, standing is the raising upright of the whole body from below, sitting is the bending of the lower part of the body and the raising upright of the upper part of the body, lying down is the straightening or the spreading of the whole body horizontally or across.

A meditator should develop mindfulness to know each of these postures exhaustively.

Talk 12

THE DEVELOPMENT OF MINDFULNESS ON THE PHYSICAL POSTURES

(cont'd)

Friday, 28th January 2515/1972

“Come you, bhikkhu, be possessed of mindfulness and clear comprehension, acting with clear comprehension whether you are going forwards or going backwards, whether you are looking at or looking away from, whether you are drawing in (your limbs) or stretching out (your limbs), whether you are donning your outer robe or other robes, or carrying your bowl, whether you are eating, drinking, chewing, or savouring, whether you are defecating or urinating, whether you are walking, standing, sitting, sleeping, waking, talking or keeping silent.”

(M.L.S. iii. 51)

This above excerpt is quoted from a discourse in the third book of the English translation of the *Majjhima Nikāya*. It shows a group of two qualities, mindfulness (*sati*) and clear comprehension (*sampajañña*), and especially it gives a description of clear comprehension so as to comprehend also each of all physical movements, manners, gestures or activities as are called in this word ‘postures’ or ‘deportments’. I repeat it again to show that the description of this word in the same way can be referred from many discourses. In my last talk I explained clear comprehension of four main postures, and now in this talk there are also miscellaneous postures to explain. The way to practise is the same, i.e., to be aware of each of them. Just as it is said about the main postures that: “A bhikkhu, when he is walking is aware of it thus: ‘I walk’”, etc. Just so even in these miscellaneous postures, a meditator, when he is going forwards is aware of it thus: ‘I go forwards’, and so on. The meditator should also contemplate as was said in my last talk like this:

By the diffusion of the process of oscillation originating from activity, going forward, going backward, and so on take place. Then there are also these forms of conventional speech: 'A living being goes forward'; 'a living being goes backward'; 'I go forward'; 'I go backward.'

The process is as follows: there arises the thought: 'I shall go forward; I shall go backward,' and so forth;

-that thought produces the process of oscillation;

-the process of oscillation produces expression, the bodily movement or manner which suggests going forward, going backward and so on.

Again, four kinds of clear comprehension are mentioned in the commentary. They are:

1. a clear comprehension of a worthy purpose or need (*satthaka-sampajañña*)
2. a clear comprehension of suitability (*sāppāya-sampajañña*)
3. a clear comprehension of a resort (*gocara-sampajañña*)
4. a clear comprehension of non-delusion (*asamoha-sampajañña*).

What is clear comprehension? The discerning of things rightly, entirely and equally.

1. *Clear comprehension of worthy purposes* (*satthaka-sampajañña*).

The way to practice this clear comprehension is to consider what is worthy and what is not worthy, with the thought: "Is there any advantage for one to use such a posture or manner, or is there not?" One should do this before having performed the action, with worthy thoughtfulness at the very moment that the thought of taking any posture is started. When it is a worthy or useful purpose then the action may be performed.

2. *Clear comprehension of suitability* (*sāppāya-sampajañña*).

The way to practice this clear comprehension is to consider whether the posture is suitable to one or not. If it is suitable then one should do it. A suitable posture or manner is meant as follows: by taking up this posture or manner, do wholesome qualities arise and increase, and unwholesome qualities decrease, and does it cause any harm or danger to the body and the mind, and especially to meditation practice?

3. *Clear comprehension of resort* (*gocara-sampajañña*).

The way to practice this clear comprehension is to consider whether it is a proper resort or not to one by this posture or manner. If it is a proper resort then one should do it. Resort, from the Pali word *gocara*, literally means 'pasturing ground'. This word is applied to going, wandering, journeying to any place, as far as the meditation subject in the sense of the location of contemplated action.

4. *Clear comprehension of non-delusion.* (asamoha-sampajañña)

The way to practice this clear comprehension is to consider by the way of subtle truth as said in the previous talk. I shall reiterate and insert something from the commentary. When there is the arising in one of the thought: 'I am going forward,' just with that thought appears the process of oscillation originating from the mind which gives birth to bodily expression. Thus by way of the diffusion of the process of oscillation due to mental activity, this mass of aggregates called the body now moves forward.

Talk 13

THE DEVELOPMENT OF MINDFULNESS CENTERED ON THE BODY

Friday, 18th February 2515/1972

“Monks, when one thing is developed and repeatedly practised, it leads to a great sense of a true nature (*samvega*), to great benefit, to great surcease of bondage, to great mindfulness and clear comprehension, to acquisition of knowledge and vision, to a happy life here and now, to realization of the fruit of clear vision and deliverance. What is that one thing? It is mindfulness centered on the body. And thus, monks, they savour Deathlessness who savour mindfulness centered on the body; they do not savour Deathlessness who do not savour mindfulness centered on the body; they have savoured Deathlessness who have savoured mindfulness centered on the body; they have not savoured Deathlessness who have not savoured mindfulness centered on the body.”

(G S. 1/39-40)

The above mentioned excerpt, quoted from the canonical text as said by the Buddha, illuminates the many great results of mindfulness centered on the body. Mindfulness centered on the body here means that mindfulness centered on every aspect of the body as stated in each section of the first four arousings of mindfulness. Three sections have been covered in my twelve previous talks: the section on breathing in and breathing out, the section on the four postures, and the section on clear comprehension in miscellaneous postures. I shall now mention the thirty-one parts of the body as given in the section on loathsome subjects. This section is followed by the section on the elements and the section on the nine cemetery meditations. Mindfulness centered on these six sections is called mindfulness centered on the parts of the body (*kāyagata-sati*). *Kāyagata-sati* has the specific meaning of mindfulness centered on the parts of the body in only a few references in the Canon and the

title of this talk should be understood in the light of this specific meaning.

It should be understood that this body is the internal center of meditation. The meditator can use its many aspects as a meditation subject, as, for example, breathing in and breathing out, the four postures, and the many parts of the body. One should be aware of the breath, one should clearly comprehend the postures, and one should contemplate the parts of the body as follows:

“And moreover, bhikkhus, a bhikkhu contemplates this very body, from the soles of his feet below upwards to the crown of his head, enclosed in skin and full of diverse impurities: Here in this body hair of the head (*kesa*); hair of the body (*lomā*); nails (*nakhā*); teeth (*dantā*); skin (*taco*); flesh (*mamsam*); veins, nerves, sinews, tendons (*naharu*); bones (*aṭṭhī*); bone-marrow (*aṭṭhiminjāṃ*); kidneys (*vakkam*); heart (*hadayaṃ*); liver (*yakanam*); membranes (*kilomakam*); spleen (*pihakam*); lungs (*papphāsam*); big intestines (*antam*); small intestines (*antagumam*); undigested food (*udariyam*); excrement (*karīsam*); bile (*pittam*); phlegm (*semham*); pus (*pubbo*); blood (*lohitaṃ*); sweat (*sedo*); solid fat (*medo*); tears (*assu*); liquid fat (*vasā*); spittle (*khelo*); snot (*singhāṇikā*); oil of the joints (*lasikā*); urine (*muttam*).

“Just as if there were a provision bag with double openings, bhikkhus, full of various sorts of grain, i.e. rice, peas, cow-peas, wheat and barley; and a keen-eyed man were to reflect as he poured it out, ‘That’s rice, that’s peas, those are cow-peas, those are wheat grains, and that’s barley.’ Even so, bhikkhus, does a bhikkhu reflect upon the body, from the soles of his feet below upwards to the crown of his head, enclosed in skin and full of diverse impurities.”

The total number of parts as stated here is thirty-one, the brain being included with bone-marrow in this version (*Visuddhimagga* 44/260). Now, however, the number which is commonly used is thirty-two, the brain being put into a group by itself inserted between excrement (*karīsam*) and bile (*pittam*).

The first five parts of the body are called the root or base of meditation subjects (*mūla-kammaṭṭhāna*). They are: hair of the head, hair of the body, nails, teeth, and skin. These are the external parts of the body which can be seen with the

eyes and which are centers for attracting attention to the body, conducive to tempting, luring, attracting or enticing the mind to longing, craving, and to sensual pleasure. This is dangerous to the cultivation of the mind and to the cultivation of wisdom. The only way to proceed towards the destination, which is peace, is to see them in the light of repulsiveness, as is taught here by the Buddha, or conceived of as a machine called "Cakka—a wheel" by the Buddha.

Note:

At the end of last Friday evening's talk a question was asked, the answer to which is rather important and it will be repeated here for the benefit of those who did not hear the answer given.

Q. When one uses the parts of the body as a meditation subject, does one use only one part of the body, concentrating solely on it, or does one take all of the parts together consecutively?

A. There are many methods on how to use the parts of the body as a meditation subject. One can either take them one at a time or as a group. One should memorize the list of the parts of the body and at the time of sitting in meditation spend a few moments on each part, trying to call the image of it into one's mind. If one part stands out particularly clearly in one's mind, then one can use only it as a meditation subject. One can use pictures or an actual corpse which has been dissected to aid one in forming mental pictures of the body. Most people find meditation on the body to be rather disagreeable and therefore they should not use it, but should find another subject which is more suitable. Bhikkhus and sāmaṇeras, at the time of ordination, are given the *mūla-kammaṭṭhāna* as a meditation subject and are instructed in its use. This type of meditation is very useful in protecting the holy life of the recluse or monk, and bhikkhus and sāmaṇeras are encouraged to develop it. The laity may find it useful only when their minds are distracted by sensual desires as it will help to calm the mind and help to bring it back to the meditation subject with which one is working.

Talk 14

THE DEVELOPMENT OF MINDFULNESS CENTERED ON THE BODY

(cont'd)

Friday, 25th February 2515/1972

“Well awake ever arise
the disciples of the Gotama;
they who always by day and night
concentrate on the body-meditation.
What should be done is left undone,
what should not be done is done;
of those who are puffed up and heedless
the defilements increase.
They who earnestly practise
always the body-meditation,
resort not to what should not be done,
ever do what should be done,
of those mindful and reflective ones
the defilements come to an end.”

The above stanzas on Dhamma, quoted from the *Miscellaneous Section* of the *Dhammapāda*, throw light on the matter of the body as a center of mindfulness. The development of mindfulness centered on the body is what should be done. And at what time should it be done? It is said in the verses of the disciples of the Gotama, of those who ever arise, “always by day and night”. For ordinary people, however, it should be practised at the appropriate time. A meditator should use it as one would use a medicine suitable to subdue a disease, i.e. at the time when there is a temptation to wrong body-appeal, as is said of *kāmacchanda*, sensual pleasure. Therefore, a meditator should try to train himself in this body-meditation, at least to gain the capability of mind to quiet distractions in this way.

The method of the development of mindfulness centered on the body is as follows:

A meditator should at first learn to be skilful in the thirty-two parts of the body as was mentioned at the end of my last talk, or as is said in the *Visuddhimagga* and the Commentaries. Skilfulness in the thirty-two parts of the body is acquired by study, that is, through oral recitation and memorization, to know the characteristics of each of them, such as colour, shape, direction, location, and limit or boundary. In brief, one should memorize the characteristics of each of the parts of the body; one should be able to recite, both orally and mentally, in serial and reverse order, the thirty-two parts of the body so that at the time of reflection on any one of them, the image of it will appear to the mind as a picture with regards to its colour, shape, etc.

When a meditator begins his practice, he should give his attention as taught in the Commentaries as follows:

One should reflect upon the serial order of the thirty-two parts of the body without skipping any, just as one gradually climbs a thirty-two rung ladder: one should not do so too quickly or too slowly.

One should ward off distractions.

One should surmount the name-concept (*paññatti*, *paññatti*), such as 'hairs of the head', or 'hairs of the body', etc., and establish only the actual repulsiveness in the mind.

One should give attention to successive leaving, that is, to successive elimination. When the beginner gives his attention to the thirty-two parts of the body, both in serial and in reverse order, some parts will appear to him and some will not. He should then work on those parts which have appeared to him until one of them appears the clearest. Absorption should then be aroused by giving attention again and again to that one part which has appeared.

One should give attention to that part which will be the subject of absorption meditation. Absorption can be aroused on each of the parts of the body, but whichever part is appearing clearly, that part should be taken for that period of reflection.

In the way of contemplation, a meditator, from the beginning, should define repulsiveness in five ways: by colour, shape, odour, habitat, and location. You see, if one were to

remove each part from its place in the body and place them in front of us in their natural state, without using any artificial means to make them beautiful, they will appear ugly in shape, colour and odour. Their habitat and location are also repulsive because they grow in the sewage of pus, blood and the like, and are associated with these disgusting things.

A meditator who trains himself well in this meditation subject will be able to penetrate artificial beauty or the concept of beauty by using one truth of nature, that is, repulsiveness as the opposite aspect of beauty. Both repulsiveness and beauty will then disappear, equanimity will then occur, and the body will appear as natural matter rather than as an object of temptation.

Talk 15

THE DEVELOPMENT OF MINDFULNESS ON THE PHYSICAL ELEMENTS

Friday, 10th March 2515/1972

“Forbearing patience is highest ascetism,
Nibbāna is supreme—say the Buddhas,
For he is not a recluse who harms another,
Nor is he an ascetic who molests others.
Not to do any evil,
To cultivate good,
To purify one’s mind—
This is the advice of the Buddhas.
Not insulting, not harming,
Restraint in the Fundamental Precepts,
Moderation in food, secluded abode,
Devotion to higher meditation—
This is the advice of the Buddhas.”

The above quoted advice is from the stanza on Dhamma called “The Fundamental Advice” (*Ovādapāṭimokkha*) which was taught by the Buddha to a special meeting of 1250 arahanta disciples on the full moon day in the month of Magha (about February). It is said that there were four factors present at this meeting:

- 1) those disciples were *khināsava*, one who has the mental pollutions destroyed, i.e. an arahant, a perfected or worthy one.
- 2) they were monks ordained by the Buddha with the formula *ehi bhikkhu* (Come bhikkhu)—they became bhikkhus at once under this first ordination procedure given by the Buddha himself.
- 3) they came to see the Buddha, each of his own accord, without a previous invitation or summons.
- 4) it was a full moon day.

Then the Buddha proceeded to lead this pure meeting (*parisuddha-uposatha*) and laid down the "Fundamental Advice" to those disciples as a 'Buddha Sāsana', that is, as an advice or teaching of the Buddhas. This word *sāsana* means a teaching, advice or message; it is also used for 'religion'. The literal meanings of *sāsana* and *religion* are different. The literal meaning of *sāsana* is a "pure teaching" or "advice", as said in the above quotation, while the literal meaning of *religion* is a "rebinding" from the Latin 'religio'. The word 'Buddha sāsana' was first used at the time of this pure meeting and has continued as the name of the religion until the present day. Being not only a name, this advice illuminates the highest goal of Buddhism, *Nibbāna*—the state of being freed from craving (*tañhā*) like an arrow which pierces the mind, and the three rung ladder to *Nibbāna*—not to do unwholesomeness, to cultivate wholesomeness and to purify one's mind.

When the full moon day of the month of Magha comes every year (about February) this occasion is commemorated by the festival of *Magha Puja*.

Now I shall speak on the section on the Physical Elements as a meditation subject which is given in the discourse following the section on repulsiveness. I shall quote from the discourse as follows:

"And moreover, bhikkhus, a bhikkhu contemplates this very body, however it be placed or disposed, with respect to its elements—"There are in this body the four primary elements of earth, water, heat, and air'. Just as a cattle-butcher, or his apprentice, when he has slain an ox, displays the carcass piece-meal at the crossroads as he sits, even so, bhikkhus, does a bhikkhu contemplate this very body: . . . with respect to its elements."

The word 'element', as you know, has meanings, such as in chemistry and physics, an element being the smallest unit into which a substance can be broken down—gold, iron, tin, oxygen, and hydrogen being examples. In the thinking of the ancients, the material universe could be broken down into the four basic elements of earth, water, fire, and air. This latter meaning of 'element' corresponds with the original Pali term *dhātu*.

The simple substances of these four elements are their characteristics, qualities, or modes, etc., and which can be found

in this body as well as in all external things.

It is said in the *Visuddhimagga* that "the earth element has the characteristic of hardness. Its function is to act as a foundation. It is manifested as receiving. The water element has the characteristic of trickling. Its function is to intensify. It is manifested as holding together. The fire element has the characteristic of heat. Its function is to mature or maintain. It is manifested as a continuous supply of softness. The air element has the characteristic of distending. Its function is to cause motion. It is manifested as conveying or oscillation." (399)

This body can be divided into the four elements. Whatever is characterized by hardness, all that is the earth or solid element, such as hair of the head, bones; whatever is characterized by cohesion, all that is the water or fluid element, such as bile, blood; whatever is characterized by heat, all that is the fire element, such as that whereby one is warmed; whatever is characterized by motion and by strengthening and supporting, all that is the air or wind element, such as the in-breath and out-breath.

These four elements are known as the four wheels (*cātucakka*) of the car of life. Therefore, in this physical body, there exists only the four wheels, i.e. the four elements run their function in life from birth until death; there is no self existing in them.

A meditator who contemplates this body by way of the four elements will eliminate the concept of self, the concept of being, in this body. He will see it only as elements and his mind will reach a state of great calmness and tranquillity.

Talk 16

THE DEVELOPMENT OF MINDFULNESS ON THE PHYSICAL ELEMENTS

(cont'd)

Friday, 17th March 2515/1972

“Whatever, Rahula, is hard, solid, is internal, referable to an individual and derived therefrom, that is to say, the hair of the head, the hair of the body, nails, teeth, skin, flesh, sinews, bone-marrow, kidneys, heart, liver, membranes, spleen, lungs, large intestines, small intestines, undigested food or gorge, excrement, or whatever other thing is hard, solid, is internal, referable to an individual and derived therefrom, this, Rahula, is called the internal earth element. Whatever is an internal earth element and whatever is an external earth element, just these are the earth element. By means of perfect intuitive wisdom this should be seen as it really is, thus: This is not mine, this am I not, this is not myself. Having seen it thus as it really is by means of perfect intuitive wisdom, he disregards the earth element, he has his mind dispassionate in the earth element.

“And what, Rahula, is the water element? The water element may be internal, it may be external. And what, Rahula, is the internal water element? Whatever is liquid, fluid, is internal, referable to an individual and derived therefrom, that is to say, bile, phlegm, pus, blood, sweat, solid fat, tears, liquid fat, spittle, snot, oil of the joints, urine, or whatever other thing is liquid, fluid, is internal, referable to an individual and derived therefrom, this, Rahula, is called the internal water element. Whatever is an internal water element and whatever is an external water element, just these are the water element.

“And what, Rahula, is the fire element? The fire element may be internal, it may be external. And what, Rahula, is the internal fire element? Whatever is heat, warmth, is internal, referable to an individual and derived therefrom, that is to say,

that whereby one is warmed, whereby one is consumed, whereby one is burned up, and whereby what is eaten, drunk, chewed and tasted gets completely digested, or whatever other thing is heat, warmth, is internal, referable to an individual and derived therefrom, this, Rahula, is called the internal fire element. Whatever is an internal fire element and whatever is an external fire element, just these are the fire element.

“And what, Rahula, is the wind element? The wind element may be internal, it may be external. And what, Rahula, is the internal wind element? Whatever is motion, wind, is internal, referable to an individual and derived therefrom, that is to say, winds going downwards, winds in the abdomen, winds in the bowels, winds that course through all the limbs, in-breath and out-breath, or whatever other thing is motion, wind, is internal, referable to an individual and derived therefrom, this, Rahula, is called the internal wind element. Whatever is an internal wind element and whatever is an external wind element, just these are the wind element.

“And what, Rahula, is the space element? The space element may be internal, it may be external. And what, Rahula, is the internal space element? Whatever is space, spacious, opening, is internal, referable to an individual and derived therefrom, that is to say, the auditory and nasal orifices, the door of the mouth and that by which one swallows what is eaten, drunk, chewed and tasted, and where this remains, and where it passes out of the body lower down, or whatever other thing is space, spacious, opening, is internal, referable to an individual and derived therefrom, this, Rahula, is called the internal space element. Whatever is an internal space element and whatever is an external space element, just these are the space element. By means of perfect intuitive wisdom, each of these elements should be seen as they really are, thus: These are not mine, these am I not, these are not myself. Having seen each of these are not myself, having seen each of these elements as they really are by means of perfect intuitive wisdom, he disregards each of these elements, he has his mind dispassionate in each of these elements.”

The above excerpt, quoted from the discourse ‘An Exhortation to Rahula’ (MLS 11 91), elucidates the five elements in detail and is for one who likes to contemplate the elements slowly, one by one. If these elements are given in brief, only

four are given by name only without the parts of the body corresponding to each element. If it is given in detail, as above, five elements are mentioned together with the full list of the parts of the body corresponding to each element. The number of elements being given as four is often mentioned and has become more well-known than the five elements, the four elements perhaps having been defined before the five. The fifth element is only space, without any material characteristics as those of the former four, but it is also a way leading to higher concentration, i.e. formless concentration. In this body, from the point of view of fact, there are countless openings, the pores of the skin being only one example. An anatomist has said that if this body were to be squeezed into one holeless solid, it would be very small, the size of a match-head.

The purpose of this meditation is as said in the above quoted discourse. When a meditator contemplates this body in the way of the elements, and having seen it as elements, the concept of 'self' and the concept of 'being' will disappear together with all of the problems concerning the 'self' or one's own self. As everyone can see, 'oneself' has many problems that cause it to be distracted with all of the mental hindrances, in other words, covetousness (lobha), anger (dosa), and delusion (moha). One must solve one's problems every day. If one can see this body from the point of view of the elements instead of as a 'self', these problems will be quieted, the mental hindrances will be rooted out, and one will attain serenity of mind.

Talk 17

THE DEVELOPMENT OF MINDFULNESS ON THE NINE CEMETERY MEDITATIONS

Friday, 24th March 2515/1972

“What laughter, what exultation
When the world is ever burning?
You, who are by darkness surrounded,
Why will you not seek the light?
Behold this beautiful image (body),
A mass of sores, a pile-up,
Painful, much thought of,
Which has nothing lasting!
Thoroughly worn out is this body,
A nest of disease, perishable;
This putrid mass breaks up.
Verily, life ends in death.
Like gourds cast away in autumn
Are these dove-hued bones;
What pleasure is there in looking at them?
Of bones is this city made.
Plastered with flesh and blood;
Wherein are deposited decay and death,
Conceit and detraction.
Even the ornamented royal chariots wear out,
The body too approaches old age;
But the Dhamma of the Good decays not;
Thus the Good reveals among the Good.”

The above mentioned admonition was composed as a stanza on the Dhamma in the section on old age in the *Dhammapada*. It is a well known stanza on Dhamma and is attributed to the Buddha Himself as an admonition to know this body as it really is by means of a direct firing to the target of truth, without making a detour around it by talking in circles. It seems to cause some people to feel that these words are ugly and which

therefore become unpleasant and disagreeable to listen to. Words like these must be used on some occasions, however, just as an operation must be used for some diseases. This mind must also be operated upon when it is controlled by the strong Temptor of lust and the other defilements. The sharp instrument used to operate upon the Temptor is wisdom to penetrate to the truth of the body, the home base of the Temptor. Only by a sharp warning, such as the stanza on Dhamma given above, will this wisdom penetrate to the truth of the body. Even the mind-controlled person, who listens to the true aspects of the body, will become more pleasant and agreeable in dhamma.

I introduce this section of the dhamma-stanza to you so that you will be familiar with this living body from a point of view which is opposite to that of the worldly view. Then I shall lead you into the nine cemetery meditations in order for you to see the dead body in its nine aspects as said in the last section of the first of four arousings of mindfulness, from which I will now quote.

“And moreover, bhikkhus, a bhikkhu, (1) just as if he sees a body abandoned in the charnel-field, dead for one, two, or three days, swollen, turned black and blue, and decomposed, festering, applies that perception to this very body, reflecting: ‘This body, too, is even so constituted, is of even such a nature, has not got beyond that state’.

(2) . . . just as if he sees a body abandoned in the charnel-field pecked by crows, ravens, or vultures, gnawn by dogs or jackals or by various small worms, . . .

(3) . . . just as if he sees a body abandoned in the charnel-field reduced to a chain of bones hanging together by tendons, with flesh and blood yet about it, . . .

(4) . . . just as if he sees a body abandoned in the charnel-field reduced to a chain of bones hanging together by tendons, stripped of flesh but yet spotted with blood, . . .

(5) . . . just as if he sees a body abandoned in the charnel-field reduced to a chain of bones hanging together by tendons, cleaned of both flesh and blood, . . .

(6) . . . just as if he sees a body abandoned in the charnel-field reduced to bare bones, loosed from tendons, scattered here and there, so that the bones of the hand lie in one direction, in another the bones of the foot, in another those of the shin,

in another the thigh bones, in another the pelvis, in another the spinal vertebrae, in another the rib bones, in another the chest bone, in another the arm bone, in another the shoulder bones, in another the neck bones, in another the jaw bone, in another the teeth, in another the skull, . . .

(7) . . . just as if he sees a body abandoned in the charnel-field reduced to white bones, the colour of a seashell, . . .

(8) . . . just as if he sees a body abandoned in the charnel-field reduced to a mere heap of bones a year old, . . .

(9) . . . just as if he sees a body abandoned in the charnel-field reduced to rotten powder, applies that perception to this very body, reflecting: 'This body, too, is even so constituted, is of even such a nature, has not got beyond that state.' "

These nine characteristics of bodies found in a cemetery, from the point of view of fact, seem to have been easily found in ancient times.* Although we can't find such cemeteries now, this need not be an impasse to practice. One who desires to see a corpse can do so at a hospital, and on some occasions, one may be able to see a dead body at a burial or cremation. One can also see the remains of dead bodies and pictures of dead bodies in the *kammattihāna* museum (museum of meditation subjects) of this wat. Truly, all external places are not as certain as the internal, i.e. this body. A meditator should contemplate his own body from the point of view of a body in a cemetery, using it as a 'sight-seeing place' of mindfulness. True peace of mind will arise and one will be able to practise this contemplation without fearing, hating, or disliking it. The Temptor will disappear from the mind and the mind will become even, unshakeable in any temptation. This state is called 'equanimity' as said in the Discourse 'having overcome both the hankering after and the dejection of . . . , he abides independent, grasping after nothing in the world whatever'.

* In ancient times, bodies were not buried as they are today but rather were merely cast into a place known as a charnel-field where they were left to rot in the open. It had been the practice of monks to go to a charnel-field to view the rotting corpses first-hand and to practice the nine cemetery meditations.

Talk 18

A SUMMARY OF THE AROUSING OF MINDFULNESS ON THE BODY

Friday, 31st March 2515/1972

"Irrigators lead the waters;
Fletchers fashion the shafts;
Carpenters bend the wood;
The wise control themselves."

The above quotation, translated from a stanza in the section on the wise in the *Dhammapada*, illuminates what should be done by four kinds of people, each one of them illustrating the other. Everyone has a duty or obligation due to one's profession or occupation: farmers farm in their fields, merchants carry on their trades, etc. Of the persons who perform their obligations, as said in the *Dhammapada*, the last is the focal point, i.e. the wise control themselves. And who are the wise? The Buddha advised every person to be wise, not to be a fool, as said in the discourse on the manifold elements (MLS 111/104): "Whatever fears, troubles, misfortunes arise, all arise from the fool, not from the wise. As a spark of fire from a house thatched with rushes or a house thatched with grass sets fire to the gabled houses that are smeared inside and out, protected from the wind with bolts that are fastened and windows that are closed, even so, whatever fears, troubles, misfortunes arise, all arise from the fool, not from the wise. Thus it is the fool who is beset by fear, trouble, misfortune; the wise are not beset by any of them. There is no fear, trouble, misfortune from the wise." Therefore you should train yourselves thus: "WE WILL BECOME WISE."

How can one train oneself to become wise? One can train oneself by way of the investigation of the manifold elements as said in the discourse; by the way of attention to happiness and benefit here and there as said in one reference; by the way of insight, not of causing offence to others; by the way of good physical, verbal, and mental action; and by other

ways which are given in many references. These can all be summarized as follows: The wise in Buddhist teaching are those who have wisdom and good practice; not those who are only intelligent or learned but without good action. From the Buddhist point of view, one who is wise is able to help and support himself and others with wisdom, intelligence, and in the proper way. One who can control himself can do so.

The cultivation of the mind in the four arousings of mindfulness is that way of training; it is the way of controlling oneself.

In last week's talk I concluded the section on the body as said in the Discourse. Now I shall summarize those 17 previous talks in order to refresh your memory.

The way of Buddhist meditation practice which I have discussed in my previous talks, and which I will continue to discuss, is that of the Discourse on the Four Arousings of Mindfulness, the first section of which is that on the body which is divided into six sub-sections.

- 1) *The section on the breath.* The meditator should be mindful, should be aware of and concentrate the mind on the in-breath and the out-breath.
- 2) *The section on the four main postures.* The meditator should possess self-awareness in each of them according to which one he is presently in.
- 3) *The section on the miscellaneous modes of deportment.* The meditator should have clear-comprehension in the one which is present.
- 4) *The section on loathsomeness.* The meditator should contemplate the body in its 32 parts as a repulsive thing to tranquilize the mind from lust and attachment to the body.
- 5) *The section on the four elements.* The meditator should contemplate this body in the light of the four elements, seeing it as only elements and empty of a self or personal being.
- 6) *The section on the nine cemetery meditations.* The meditator should contemplate this living body as a dead body which is abandoned in a charnel-field, to acknowledge its destination, and to subdue the mental intoxication in this life.

The meditator can derive from each of these six meditation

subjects mindfulness, self-possession, clear-comprehension, understanding, and wisdom. To achieve meditation practice, one should have:

- 1) ardentness or enthusiasm
- 2) clear-comprehension
- 3) mindfulness and alertness
- 4) the overcoming of the hankering after the world and the dejection of the world and any of its aspects which may appear at the time of sitting in meditation, keeping the mind in an even state at all times.

Talk 19

A SUMMARY OF THE AROUSING OF MINDFULNESS ON THE BODY

(cont'd)

Friday, 14th April 2515/1972

“The past should not be followed after,
The future not desired.
What is past is got rid of
And the future has not come.
But of what is present now here, now there,
Whoever has clear vision,
Being unmovable, unshakable,
Let him know and cultivate it.
Swelter at the task this very day.
Who knows whether he will die tomorrow?
There is no bargaining
With the great hosts of Death.
Thus abiding ardently,
Unwearied day and night,
He indeed is ‘Auspicious’ called,
Described as a sage at peace.”

(Bhaddekarattasutta, MLS. 233)

The above verses from the discourse ‘One Night of Good’ should be borne in mind and used as a very good advice to achieve meditation practice. During the time of sitting in meditation a meditator should stop the past and the future. He should concentrate the mind in the present now here, now there: for example, at present the breathing, at present the present posture, at present the present parts of the body, at present the present elements of the body. As you know, this body is a source of meditation subjects, and it is the present thing upon which the mind concentrates. The mind cannot concentrate on past and future things because they are nothing; it is only

the present which is.

Again, even at the present object of concentration, a meditator should not be movable, shakable. If he, concentrating at any present thing in this body, such as the breath or the parts of the body, is moved, shaken by desire and attachment in it, then he cannot succeed in the task of meditation. Therefore, he must control the mind to prevent the appearance of desires and attachments which have not yet appeared and to get rid of those which have appeared. A meditator who is thus immovable, unshakable, will know with clear vision the present object of concentration or the meditation subject. What are the aspects of clear vision in this case? They are as follows: inwardness, outwardness, both inwardness and outwardness, coming to be or arising, passing away, both arising and passing away.

To refresh your memory, I shall lead you briefly back to the breath. The outwardness of breath is the air which strikes at the tip of the nose; the inwardness of breath is the sign of it in the mind, namely the thought of the breath. Every breath is of the nature to come and go all the time and is at the same time continuous.

These aspects will appear to the meditator who stops the past and the future and who concentrates his mind on the present object, the present breathing, and is immovable, unshakable in the present object. This appearance is called 'clear vision'. A state of inwardness and outwardness appears to the mind and the mind will then be mindful with clear vision in these aspects and this is called mindfulness (*sati*). A state of arising and passing away appears to the mind and the mind will realize these aspects with clear vision. This is wisdom or intuitive insight (*paññā, vipassanā*). The meditator should know it and cultivate it.

The Discourse

(tr. by Soma Thera)

The Discourse of the Arousing of Mindfulness

The origin of the Discourse on the Only Way

Thus have I heard.

At one time the Blessed One was living in the Kurus, at Kammāsadañña, a market-town of the Kuru people.

Then the Blessed One addressed the bhikkhus as follows: "This is the only way, o bhikkhus, for the purification of beings, for the overcoming of sorrow and lamentation, for the destruction of suffering and grief, for reaching the right path, for the attainment of Nibbāna, namely, the Four Arousings of Mindfulness."

The Four Arousings of Mindfulness

"What are the Four?"

"Here, bhikkhus, a bhikkhu lives contemplating the body in the body, ardent, clearly comprehending (it) and mindful (of it), having overcome, in this world, covetousness and grief; he lives contemplating the feelings in the feelings, ardent, clearly comprehending (them) and mindful (of them), having overcome, in this world, covetousness and grief; he lives contemplating consciousness in consciousness, ardent, clearly comprehending (it) and mindful (of it), having overcome, in this world, covetousness and grief; he lives contemplating mental objects in mental objects, ardent, clearly comprehending (them) and mindful (of them), having overcome, in this world, covetousness and grief."

Mindfulness on Breathing

"And how, o bhikkhus, does a bhikkhu live contemplating the body in the body?"

"Here, o bhikkhus, a bhikkhu gone to the forest, to the foot of a tree, or to an empty place, sits down, bends in his legs crosswise on his lap, keeps his body erect and arouses mindfulness in the object of meditation, namely, the breath which is in front of him."

"Mindful, he breathes in, and mindful, he breathes out. He, thinking, 'I breathe in long,' understands when he is breathing in long; or thinking, 'I breathe out long,' he understands when he is breathing out long; or thinking, 'I breathe in short,' he understands when he is breathing in short; or thinking, 'I breathe out short,' he understands when he is breathing out short."

"'Experiencing the whole body, I shall breathe in,' thinking thus, he trains himself. 'Experiencing the whole body, I shall breathe out,' thinking thus, he trains himself. 'Calming the activity of the body, I shall breathe in,' thinking thus, he trains himself. 'Calming the activity of the body, I shall breathe out,' thinking thus, he trains himself."

"Just as a clever turner or a turner's apprentice, turning long, understands: 'I turn long;' or turning short, understands: 'I turn short;' just so, indeed, o bhikkhus, a bhikkhu, when he breathes in long understands: 'I breathe in long;' or when he breathes out long, understands: 'I breathe out long;' or when he breathes in short, he understands: 'I breathe in short;' or, when he breathes out short, he understands: 'I breathe out short.' He trains himself with the thought: 'Experiencing the whole body, I shall breathe in.' He trains himself with the thought: 'Experiencing the whole body, I shall breathe out.' He trains himself with the thought: 'Calming the activity of the body I shall breathe in.' He trains himself with the thought: 'Calming the activity of the body I shall breathe out.'"

"Thus he lives contemplating the body in the body internally, or he lives contemplating the body in the body externally, or he lives contemplating the body in the body internally and externally."

"He lives contemplating origination-things in the body, or he lives contemplating dissolution-things in the body, or he lives contemplating origination-and-dissolution-things in the body. Or indeed his mindfulness is established with the thought: 'The body exists,' to the extent necessary for just knowledge and remembrance, and he lives independent and clings to naught in the world. Thus, also, o bhikkhus, a bhikkhu lives contemplating the body in the body."

The Modes of Deportment

"And further, o bhikkhus, when he is going, a bhikkhu

understands: 'I am going;' when he is standing, he understands: 'I am standing;' when he is sitting, he understands: 'I am sitting;' when he is lying down, he understands: 'I am lying down;' or just as his body is disposed so he understands it."

"Thus he lives contemplating the body in the body internally, or he lives contemplating the body in the body externally, or he lives contemplating the body in the body internally and externally."

"He lives contemplating origination-things in the body, or he lives contemplating dissolution-things in the body, or he lives contemplating origination-and-dissolution-things in the body. Or indeed his mindfulness is established with the thought: 'The body exists,' to the extent necessary for just knowledge and remembrance, and he lives independent and clings to naught in the world. Thus, also, o bhikkhus, a bhikkhu lives contemplating the body in the body."

The Four Kinds of Clear Comprehension

"And further, o bhikkhus, a bhikkhu, in going forwards (and) in going backwards, is a person practicing clear comprehension; in looking straight or (and) in looking away from the front, is a person practicing clear comprehension; in bending and in stretching, is a person practicing clear comprehension; in wearing the shoulder-cloak, the (other two) robes (and) the bowl, is a person practicing clear comprehension; in regard to what is eaten, drunk, chewed and savoured, is a person practicing clear comprehension; in walking, in standing (in place), in sitting (in some position), in sleeping, in waking, in speaking and in keeping silence, is a person practicing clear comprehension."

"Thus he lives contemplating the body in the body internally, or he lives contemplating the body in the body externally, or he lives contemplating the body in the body internally and externally."

"He lives contemplating origination-things in the body, or he lives contemplating dissolution-things in the body, or he lives contemplating origination-and-dissolution-things in the body. Or indeed his mindfulness is established with the thought: 'The body exists,' to the extent necessary for just knowledge and remembrance, and he lives independent and clings to naught in the world. Thus, also, o bhikkhus, a bhikkhu lives contemplating the body in the body."

The Reflection on the Repulsiveness of the Body

“And further, o bhikkhus, a bhikkhu reflects on just this body hemmed by the skin and full of manifold impurity from the soles up, and from the top of the hair down, thinking thus: ‘There are in this body hair of the head, hair of the body, nails, teeth, skin flesh, fibrous threads (veins, nerves, tendons), bones, marrow, kidneys, heart, liver, pleura, spleen, lungs, contents of stomach, intestines, mesentery, faeces, bile, phlegm, pus, blood, sweat, solid fat, tears, fat dissolved, saliva, mucus, synovial fluid, urine.’”

“Just as if, o bhikkhus, there were a bag having two openings, full of grain differing in kind, namely, hill-paddy, paddy, green-gram, cow-pea, sesamum, rice; and a man with seeing eyes, having unloosed it, should reflect thinking thus: ‘This is hill-paddy; this is paddy; this is green-gram; this is cow-pea; this is sesamum; this is rice.’ In the same way, o bhikkhus, a bhikkhu reflects on just this body hemmed by the skin and full of manifold impurity from the soles up, and from the top of the hair down, thinking thus: ‘There are in this body hair of the head, hair of the body, nails, teeth, skin, flesh, fibrous threads (veins, nerves, sinews, tendons), bones, marrow, kidneys, heart, liver, pleura, spleen, lungs, contents of the stomach, intestines, mesentery, faeces, bile, phlegm, pus, blood, sweat, solid fat, tears, fat dissolved, saliva, mucus, synovial fluid, urine.’”

“Thus he lives contemplating the body in the body, internally, or he lives contemplating the body in the body, externally, or he lives contemplating the body in the body, internally and externally.”

“He lives contemplating origination-things in the body, or he lives contemplating dissolution-things in the body, or he lives contemplating origination-and-dissolution-things in the body. Or indeed his mindfulness is established with the thought: ‘The body exists,’ to the extent necessary for just knowledge and remembrance, and he lives independent and clings to naught in the world. Thus, also, o bhikkhus, a bhikkhu lives contemplating the body in the body.”

The Reflection on the Modes of Materiality (Elements, Dhātu)

“And further, o bhikkhus, a bhikkhu reflects on just this body according as it is displaced or disposed, by way of the modes of materiality, thinking thus: ‘There are in this body

the mode of solidity, the mode of cohesion, the mode of calorificity, and the mode of oscillation.' ”

“O bhikkhus, in whatever manner, a clever cow-butcher or a cow-butcher's apprentice, having slaughtered a cow and divided it by way of portions, should be sitting at the junction of a four-cross-road, in the same manner, a bhikkhu reflects on just this body, according as it is placed or disposed, by way of the modes of materiality, thinking thus: ‘There are in this body the mode of solidity, the mode of cohesion, the mode of calorificity, and the mode of oscillation.’ ”

“Thus he lives contemplating the body in the body internally, or he lives contemplating the body in the body externally, or he lives contemplating the body in the body internally and externally.”

“He lives contemplating origination-things in the body, or he lives contemplating dissolution-things in the body, or he lives contemplating origination-and-dissolution-things in the body. Or indeed his mindfulness is established with the thought, ‘The body exists,’ to the extent necessary for just knowledge and remembrance, and he lives independent and clings to naught in the world. Thus, also, o bhikkhus, a bhikkhu lives contemplating the body in the body.”

Cemetery Contemplation 1

“And further, o bhikkhus, if a bhikkhu, in whatever way, sees a body dead, one, two, or three days; swollen, blue, and festering, thrown into the charnel ground, he thinks of his own body thus: ‘Verily, this body of mine too is of the same nature as that body, is going to be like that body, and has not got past the condition of becoming like that body.’ ”

“Thus he lives contemplating the body in the body internally, or he lives contemplating the body in the body externally, or he lives contemplating the body in the body internally and externally.”

“He lives contemplating origination-things in the body, or he lives contemplating dissolution-things in the body, or he lives contemplating origination-and-dissolution-things in the body. Or indeed his mindfulness is established with the thought, ‘The body exists,’ to the extent necessary for just knowledge and remembrance, and he lives independent and clings to naught in the world. Thus, also, o bhikkhus, a bhikkhu lives contemplating the body in the body.”

Cemetery Contemplation 2

“And further, o bhikkhus, if a bhikkhu, in whatever way, sees, whilst it is being eaten by crows, hawks, vultures, dogs, jackals or by different kinds of worms, a body that had been thrown into the charnel ground, he thinks of his own body thus: ‘Verily this body of mine, too, is of the same nature as that body, is going to be like that body, and has not got past the condition of becoming like that body.’”

“Thus he lives contemplating the body in the body internally, or he lives contemplating the body externally, or he lives contemplating the body in the body internally and externally.”

“He lives contemplating origination-things in the body, or he lives contemplating dissolution-things in the body, or he lives contemplating origination-and-dissolution-things in the body, or indeed his mindfulness is established with the thought, ‘The body exists,’ to the extent necessary for just knowledge and remembrance, and he lives independent, and clings to naught in the world. Thus, also, o bhikkhus, a bhikkhu lives contemplating the body in the body.”

Cemetery Contemplation 3

“And further, o bhikkhus, if a bhikkhu, in whatever way, sees a body thrown in the charnel ground and reduced to a skeleton together with (some) flesh and blood held in by the tendons, he thinks of his own body, thus: ‘Verily, this body of mine, too, is of the same nature as that body, is going to be like that body, and has not got past the condition of becoming like that body.’”

“Thus he lives contemplating the body in the body internally, or he lives contemplating the body in the body externally, or he lives contemplating the body in the body internally and externally.

“He lives contemplating origination-things in the body, or he lives contemplating dissolution-things in the body, or he lives contemplating origination-and-dissolution-things in the body, or indeed his mindfulness is established with the thought, ‘The body exists,’ to the extent necessary for just knowledge and remembrance, and he lives independent and clings to naught in the world. Thus, also, o bhikkhus, a bhikkhu lives contemplating the body in the body.”

Cemetery Contemplation 4

“And further, o bhikkhus, if a bhikkhu, in whatever

way, sees a body thrown in the charnel ground and reduced to a blood-besmeared skeleton without flesh but held in by the tendons, he thinks of his own body thus: 'Verily, this body of mine, too, is of the same nature as that body, is going to be like that body, and has not got past the condition of becoming like that body.'"

"Thus he lives contemplating the body in the body internally, or he lives contemplating the body in the body externally, or he lives contemplating the body in the body internally and externally."

"He lives contemplating origination-things in the body, or he lives contemplating dissolution-things in the body, or he lives contemplating origination-and-dissolution-things in the body, or his mindfulness is established with the thought, 'The body exists,' to the extent necessary for just knowledge and remembrance, and he lives independent and clings to naught in the world. Thus, also, o bhikkhus, a bhikkhu lives contemplating the body in the body."

Cemetery Contemplation 5

"And further, o bhikkhus, if a bhikkhu, in whatever way, sees a body thrown in the charnel ground and reduced to a skeleton held in by tendons but without flesh and not besmeared with blood, he thinks of his own body thus: 'Verily, this body of mine, too, is of the same nature as that body, is going to be like that body, and has not got past the condition of becoming like that body.'"

"Thus he lives contemplating the body in the body internally, or he lives contemplating the body in the body externally, or he lives contemplating the body in the body internally and externally."

"He lives contemplating origination-things in the body, or he lives contemplating dissolution-things in the body, or he lives contemplating origination-and-dissolution-things in the body, or his mindfulness is established with the thought, 'The body exists,' to the extent necessary for just knowledge and remembrance, and he lives independent and clings to naught in the world. Thus, also, o bhikkhus, a bhikkhu lives contemplating the body in the body."

Cemetery Contemplation 6

"And further, o bhikkhus, if a bhikkhu, in whatever

way, sees a body thrown in the charnel ground and reduced to bones gone loose, scattered in all directions a bone of the hand, a bone of the foot, a shin bone, a thigh bone, the pelvis, spine and skull, each in a different place—he thinks of his own body thus: ‘Verily, this body of mine, too, is of the same nature as that body, is going to be like that body, and has not got past the condition of becoming like that body.’”

“Thus he lives contemplating the body in the body internally, or he lives contemplating the body in the body externally, or he lives contemplating the body in the body internally and externally.”

“He lives contemplating origination-things in the body, or he lives contemplating dissolution-things in the body, or he lives contemplating origination-and-dissolution-things in the body. Or his mindfulness is established with the thought, ‘This body exists,’ to the extent necessary for just knowledge and remembrance, and he lives independent and clings to naught in the world. Thus, also, o bhikkhus, a bhikkhu lives contemplating the body in the body.”

Cemetery Contemplation 7

“And further, o bhikkhus, if a bhikkhu, in whatever way, sees a body thrown in the charnel ground and reduced to bones, white in color like a conch, he thinks of his own body thus: ‘Verily, this body of mine, too, is of the same nature as that body, is going to be like that body, and has not got past the condition of becoming like that body.’”

“Thus he lives contemplating the body in the body internally, or he lives contemplating the body in the body externally, or he lives contemplating the body in the body internally and externally.”

“He lives contemplating origination-things in the body, or lives contemplating dissolution-things in the body, or he lives contemplating origination-and-dissolution-things in the body. Or his mindfulness is established with the thought, ‘The body exists,’ to the extent necessary for just knowledge and remembrance, and he lives independent and clings to naught in the world. Thus, also, o bhikkhus, a bhikkhu lives contemplating the body in the body.”

Cemetery Contemplation 8

“And further, o bhikkhus, if a bhikkhu, in whatever way, sees a body thrown in the charnel ground and reduced to bones more than a year old heaped together, he thinks of his own body thus: ‘Verily, this body of mine too, is of the same nature as that body, is going to be like that body, and has not got past the condition of becoming like that body.’”

“Thus he lives contemplating the body in the body internally, or he lives contemplating the body in the body externally, or he lives contemplating the body in the body internally and externally.”

“He lives contemplating origination-things in the body, or he lives contemplating dissolution-things in the body, or he lives contemplating origination-and-dissolution-things in the body. Or his mindfulness is established with the thought, ‘The body exists,’ to the extent necessary for just knowledge and remembrance, and he lives independent and clings to naught in the world. Thus, also, o bhikkhus, a bhikkhu lives contemplating the body in the body.”

Cemetery Contemplation 9

“And further, o bhikkhus, if a bhikkhu, in whatever way, sees a body thrown in the charnel ground and reduced to bones gone rotten and become dust, he thinks of his own body thus: ‘Verily, this body of mine, too, is of the same nature as that body, is going to be like that body, and has not got past the condition of becoming like that body.’”

“Thus he lives contemplating the body in the body internally, or he lives contemplating the body in the body externally, or he lives contemplating the body in the body internally and externally.”

“He lives contemplating origination-things in the body, or he lives contemplating dissolution-things in the body, or he lives contemplating origination-and-dissolution-things in the body. Or his mindfulness is established with the thought, ‘The body exists,’ to the extent necessary for just knowledge and remembrance, and he lives independent and clings to naught in the world. Thus, indeed, o bhikkhus, a bhikkhu lives contemplating the body in the body.”

GLOSSARY

- akusala*— unwholesome, unskilful.
- anattā*— not-self, no-soul. One of the three marks or characteristics of all compounded things.
- anicca*— impermanence. One of the three marks or characteristics of all compounded things.
- āsava*— (lit., influxes) — ‘cankers’, taints, corruptions, intoxicants, biases. There are four in number:
- kāmāsava*— sense-desire
 - bhavāsava*— (eternal) existence
 - ditthāsava*— wrong views
 - avijjāsava*— ignorance
- avijjā*— ignorance, unknowing. The primary root of all evil and suffering in the world.
- citta*— mind, consciousness, state of mind, mind-heart.
- dhamma*— Norm, Law, Doctrine; quality; thing; object of mind.
- dosa*— aversion, anger. One of the three defilements.
- dukkha*— unsatisfactoriness, pain, suffering, sorrow, discontentedness. In Pali, *dukkha* is all of these meanings together in their grossest and subtlest forms. English translations tend to be too strong and are therefore unsatisfactory. One of the three marks or characteristics of all compounded things.
- hiri*— moral shame. ‘To be ashamed of what one ought to be ashamed, to be ashamed of performing evil and unwholesome things.’ (Pug. 79, 80). A pair with *ottapa*—moral dread.
- kamma*— intentional action, volitional action.
- khandha*— the five groups of existence, the five aggregates of existence.
- rūpa-kkhandha*— the aggregate of form
 - vedanā-kkhandha*—the aggregate of feeling
 - saññā-kkhandha*— the aggregate of perception
 - saṅkhāra-kkhandha*—the aggregate of mental formations
 - viññāṇa-kkhandha*— the aggregate of consciousness.
- kilesa*— defilements. There are three in number:

lobha— attachment, greed
dosa— aversion, anger, ill-will
moha— delusion, not-knowing.
kusala— wholesome, skilful.
lobha— attachment, greed. One of the three defilements.
moha— delusion, not-knowing. One of the three defilements.
nāma—mentality, mind. Used collectively for:
 vedanā—feeling
 saññā—perception
 saṅkhāra—mental formations
 viññāṇa—consciousness.
nibbāna—the unborn, the uncreated, the un compounded, the deathless.
nimitta—mark, sign, image.
nīvaraṇa—the five hindrances. They are:
 kāmacchanda—sensuous desire
 vyāpāda—ill-will
 thīna-middha—sloth and torpor
 uddhacca-kukkucca—restlessness and worry
 vicikiccha—sceptical doubt.
ottapa—moral dread. ‘To be in dread of what one ought to be in dread, to be in dread of performing evil and unwholesome things.’ (Pug. 79, 80). A pair with *hiri*—moral shame.
paññā—wisdom.
rāga—lust, greed.
rūpa—materiality, corporeality, form.
samādhi—concentration, meditation.
saṅkhāra—mental formations. One of the five *khandhas*.
saññā—perception. One of the five *khandhas*.
sati—mindfulness, awareness.
sīla—morality, moral precepts.
taṅhā—craving, desire. The cause of dukkha. There are three kinds:
 kāma-taṅhā—sensual craving
 bhava-taṅhā—craving for existence
 vibhava-taṅhā—craving for non-existence.
vedanā—feeling. Feelings through body can be either painful (*dukkha*) or pleasant (*sukha*), never neither-painful-nor-pleasant (*upekkhā*). Feelings through mind can be painful (*dukkha*), pleasant (*sukha*), or neither-painful-nor-pleasant (*upekkhā*).
viññāṇa—consciousness. One of the five *khandhas*

Buddhist Books from Mahāmakut.

- “**Vinayamukha Vol. 1**— The Entrance to the Vinaya” by His Royal Highness the late Sangharāja of Siam, Prince Vajirañāṇavarorasa. Introduction to the Vinaya with the Pāṭimokkha rules translated and explained. King Mahāmakuta’s Academy, 2513/1970. pp 246. Bt 38 (hard); Bt 30 (soft cover).
- “**Vinayamukha Vol. 2**— The Entrance to the Vinaya” by His Royal Highness the late Sangharāja of Siam, Prince Vajirañāṇavarorasa. This second volume explains those rules of discipline outside of the Pāṭimokkha. Mahāmakut Rājavidyālaya Press, 2516/1973. pp 200. Bt 45.
- “**Ordination Procedure**”, by His Royal Highness the late Sangharāja of Siam, Prince Vajirañāṇavarorasa. Pāli texts in roman script with English translation of the Higher Ordination (or Upasampadā) and chapters explaining the basis of the Vinaya (Discipline), some rules necessary for the bhikkhu, passages for chanting, etc. King Mahāmakuta’s Academy, 2516/1973. pp 87. Bt 10.
- “**Buddhism Explained**”, an introduction to the Teachings of Lord Buddha, with reference to the belief in and the practice of those teachings and their realization. Mahāmakut Rājavidyālaya Press, 2516/1973. pp 204. Bt 50.
- “**Pointing to Dhamma**”, thirty Buddhist sermons compiled by Phra Khantipālo from amongst the Dhammadesanā that he has given at various times and places. Most of them, however, were delivered in the Uposathatemple of Wat Bovoranives Vihāra. King Mahāmakuta’s Academy, 2516/1973. pp 272. Bt 20.
- “**Ten Jātaka Stories, a Pāli Reader**”, by I. B. Horner. The ten paramittas, Pāli text with English translation on facing page. Mahāmakut Rājavidyālaya Press, 2517/1974. pp 93. Bt 25.